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UNITED STATES OF AMERICA.

THE

Woman's Temperance

MOVEMENT.

BY

REV. W. C. STEEL,

Of New York City

WITH AN INTRODUCTION BY DIO LEWIS, M.D.

A CONCISE HISTORY OF THE

WOMAN'S WAR ON ALCOHOL.

CONTAINING

History, Plans, Methods of Operation, Pledges, Incidents, Humors of the Campaign, etc., etc. It also gives a Summary of Results of Success, with Plans of Procedure, etc.

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PREFACE.

In the following pages we purpose to give a concise history of what Rev. Dr. R. M. Hatfield, of Cincinnati, terms "the greatest religious revival since the day of Pentecost." Our effort will be to keep prominently before the mind the one great fact that this movement is nothing more nor less than a wonderful religious awakening in an entirely new form, and as such demands our reverent acceptance and heartiest approval, rather than our criticism and exceptions.

Earnest temperance workers throughout the country will want to know how to promote and conduct such a revival. We answer, Just as you would any such work of grace. Prayer, continual prayer to God, is the first requisite. It cannot be manufactured by old-stock anecdotes and speeches or by agitation for stringent legal action merely. It must come from above, God will use only the consecrated heart in its promotion; so that to those who are longing for power to crush the great enemy, we say, Offer yourselves fully, entirely to God, and let each Christian woman everywhere say unto God, "Here am I, send me"; and He may put upon you the high honor of using you, through an intensified piety, as an instrument in this holiest of crusades, for the protection and salvation of our imperilled Christian civilization.

But you wish rules for temperance action. All we can say is, Organize and pray; let the women of the several churches

meet together, for Christian unity is essential in this work. Get the men to help by their prayers and purses, and then form a Women's Temperance Society. The simpler the organization the better. Next establish your prayer-meetings; one for the business men—say from 9 to 10 o'clock in the morning, and one for women—say from 3 to 4 o'clock in the afternoon. Get your several pledges. Have mass-meetings every night, and engage in the work as God may direct. He will give "wisdom liberally," and whether you are led to go into the saloons in large or small parties, He will go with you, and the miracle of this nineteenth century, the destruction of the crime which is the source of other crimes, by the effort of holy women endowed with power from on high, will be repeated in your experience. Patient prayer and consecrated gentleness will win the victory. O thou daughter of God! the Father calleth unto thee, "Go thou up and possess the land which the Lord thy God hath given thee."

INTRODUCTION.

BY DIO LEWIS, M.D.

THERE was trouble at our house when I was a small boy. My father had forgotten everything but drink. There were five of us small people. Our mother, with her own hands, provided for all. She earned and cooked our food, cut and made our clothes—in brief, was father, mother, general provider, cook, housekeeper, and nurse. In addition to all this, she was the victim of abuse and violence. Often she would cry in the presence of her children; and sometimes, when she could bear it no longer, she would drag her weary limbs up into the garret. We knew what she went up there for, and sometimes, we could hear her say, "O God! help me, help me, help me!" "O Lord! how long, how long?" Then she would keep very still for awhile. When she came down to us again, her cheeks were wet, but her face shone like an angel's. She taught us to pray. We grew up with a very large estimate of the power of prayer. The day was never so dark at our house that mother could not go up into the garret and open the clouds.

To-day, more than forty years after those darkest times, I believe in my heart that woman's prayer is the most powerful agency on earth.

Nineteen years ago, when I first began to speak in public, I prepared a lecture upon the potency of the prayers of women in grog-shops, which during these years I have delivered more than three hundred times. In about twenty towns the plan has been tried. Among the largest of these towns I may mention Dixon, Ill., and Battle Creek, Mich., where fourteen years ago the work

was attempted, and Manchester, N. H., where the "Woman's Temperance Movement" was inaugurated five years ago. In each of these places I presented the scheme precisely as in Southern Ohio, and know of no reason why the grand march did not begin before the last week of the year 1873. All we know is that God was not ready to move on the hearts of his people.

Lecturing before the lyceums of Ohio during last December, I gave two evenings to the discussion of woman's prayer-meetings in saloons. In Hillsboro and Washington C. H., where this lecture was given, the women rose at once, and declared they were ready. I saw that the hour had struck. The world knows the story.

I have not a doubt that the women of America will rid the country of dram-shops, if they can preserve the Christ-spirit in which they have begun, continue their combined movements against the enemy, give the politicians and wise men a wide berth, and keep themselves in the spirit of humble prayer before God.

CHAPTER I.

THE TEMPERANCE REVIVAL AND THE SECRET OF ITS SUCCESS

THE moral movements of every age have had special characteristics, and every temperance revival has had its own distinctive features. The great Washingtonian blaze of excitement which burned like a prairie-fire all through our country was peculiar in that it originated among men who had been almost ruined and wrecked by their devotion to the bowl, but who, convinced of their sin and peril, not only forsook the path of danger, but consecrated themselves to the work of rescuing others from the ruinous edge of the fearful precipice of intemperance. It commenced in Baltimore, where six men who were confirmed drunkards entered into a compact, in the month of April, 1840, to never again taste intoxicating liquors; but not satisfied with this mere personal pledge, with great zeal they immediately went to work to save others who had become enslaved by the appetite for drink. By December they numbered three hundred, and in less than a year one thousand, most of whom had been confirmed inebriates. Meetings were held everywhere, the pledge circulated, and Washingtonian societies sprang up throughout the country; so that in a short time it was computed that one hundred and fifty thousand persons had signed the pledge who had been confirmed drunkards, besides thousands of others, including children, who had never formed the habit.

The great change wrought in this land, and especially in Ireland, mainly within the pale of his own church, by that noble man, Father Theobald Mathew, whereby five millions in Ireland and six hundred thousand in this country were led to make a sacred and solemn pledge of total abstinence, was also peculiar in many of its phases. But the great religious temperance movement of 1874 seems to be totally unlike any temperance excitement the world ever knew. The marked and distinctive religious character of the work everywhere seems to place it above all others. Moreover, its extent and its thoroughness present it to the philanthropist as pecu-

liarly worthy of study and of commendation. We will try in these pages to give an account of its origin, already spoken of in the introduction by Dr. Dio Lewis, and also will try to bring out its characteristic points of interest, and show its results up to the time of publication.

In looking at this remarkable moral uprising, we cannot ascribe its power to any source merely human and natural; it is evidently from above, and bears the unmistakable signs of its divine origin. Supplications of scores of years from the sad, the broken-hearted, and even from trembling lips of inebriates themselves, had gone up to the Great Ruler. The church had only limited power, and to some extent even compromised with the evil. Legislation was powerless to destroy it, and "man's," or rather "woman's extremity became God's opportunity." The greatest sufferer, woman, had patiently borne her burden in her weakness through the long night of years; but He who said, "Give honor to the woman as to the *weaker* vessel," and who always takes the side of weakness when oppressed by power—He, the Friend of Mary and Martha, heard her cry; and inspired by him and armed by him, not with the sword of Joan of Arc, but with the most potent weapon known to earth, she has gone forth to conquer that most relentless foe, Intemperance; and to-day she can say:

"I hold the sceptre in my hand
Which rules the universe of things,
Which rules the ocean, rules the land,
And puts to shame the power of kings.

"Look up! its lifted light behold—
Not framed by human power or art;
Not made of wood, or stone, or gold;
'Tis *love*, the *sceptre* of the heart.

"My Father smiled, and bade me take
My infant hand that sceptre fair;
Beneath its power the nations shake,
For *God's omnipotence* is there!"

The whole course of the movement has been that of a genuine and thorough religious revival, and in every instance those who have been engaged in it have ascribed their success to God; and the one universal preparation-song has been that strain of conse-

cration, "Nearer, my God, to thee," while its hymn of success has been, "Praise God, from whom all blessings flow."

With regard to the mode of destroying the traffic in liquor in the several villages and cities, it has been substantially the same everywhere.

1. Preparatory prayer in the closet and church, in some instances lasting for two or three weeks, before any effort was made openly by the women to persuade men to quit the business.

2. Circulating the personal pledge of total abstinence; also, for druggists, grocers, real estate owners, lawyers, and physicians.

3. Going out in small companies of two or three, and quietly conversing with dealers, with or without prayer.

4. Increasing the party to five or ten, and praying either vocally or silently in each place visited.

5. Visiting in large bodies daily the several saloons in the town, and singing and praying in them, or, if refused access, in front on the pavement or in the street.

In many places in Ohio, guards have been assigned to watch the saloons when not invested by the praying-band. These ladies usually took down names of visitors, and sometimes exhorted and plead with them to sign the pledge. This last course was a very unpopular one with the saloon-keepers.

In hundreds of instances, woman's gentleness has overcome man's obstinacy, and those who resisted for weeks have at last yielded to the power of entreaty and love. The religious nature of the movement is not only shown by this plan of the campaign, but also by its principles as asserted in the following platform, adopted at the State Convention held in Columbus, Feb. 24, 1874:

"THE WOMEN'S PLATFORM.

"The Committee on Resolutions, through its president, Mother Stewart, made the following report, which was adopted section by section by a rising and unanimous vote:

"*Resolved,* That the success of the Ohio woman's movement in behalf of the temperance reform has given us substantial assurance that the traffic in and use of intoxicating drinks can and will be removed from the State and nation.

"*Resolved,* That in the prosecution of this work we rely on divine assistance, secured through fervent, persistent, and importunate prayers to Al-

mighty God, offered in faith in the Lord Jesus Christ, and with hearts filled with love for souls.

"*Resolved*, That faithful and persistent prayer must, as an inevitable result, be accompanied by efficient, personal, and organized work.

"*Resolved*, That, in addition to contributions of money, generously and freely given, it is recommended to the men aiding in the woman's effort to suppress intemperance in our communities, and to the women who carry on the work, to avoid all envy, hatred, malice, and uncharitableness, bitterness of speech, and denunciation of the men engaged in the liquor traffic; to cultivate their acquaintance and kindly feeling, and by all honorable and practicable means to assist them to change from a business injurious to society to some other calling remunerative to themselves and beneficial to the community.

(Signed) "Mrs. E. D. Stewart,
Sarah Pollard,
Miss Lizzie T. McFadden,
Mrs. H. J. Sharp,
Mrs. M. W. Banes,
C. M. Nichols,
H. S. Fullerton,
J. M. Richmond,
Committee."

The religious exercises conducted in the street and saloon have been of the most solemn character, ofttimes moving the most hardened men to tears. The hymns sung are those common to all Christians, which express the deepest feelings of the heart, while the prayers are utterances of holy confidence and appeals for help to the God of power.

We append a prayer, uttered in a saloon. Says a correspondent:

"In Waynesville, I found the ladies just starting on their mission. Anxious to see the principal dealer, Mr. William Raper, before the ladies got to his place, I entered his saloon, and was about applying the reportorial gimlet, to his knowledge-box, when the ladies, having changed their route, entered to the number of thirty, led by a venerable Quakeress. The proprietor hurried me through an open door to a family parlor with the brief instruction, 'Sit right down at this table, and get a full report now, will ye?' Behind me were his wife and daughter, with Mr. Franey seated comfortably by the fire; in front, the saloon full of ladies. It was a singular mixture of the pathetic and the practical. It almost seemed like a profanation to make out in cold blood a report of such proceedings. Extending her hand with a pleasant smile, the Quakeress, Mrs. Jane Jones, of Burlington, Ohio, asked,

'How's thee?' and made the usual request for leave to pray, which was courteously granted. For two minutes or more every head was bowed in deep silence, which alone would have showed the Quaker element in the movement here; then, leaning on the bar, with eyes reverently turned toward heaven, and hands clasped upon her bosom, the lady offered up the most earnest, moving prayer I have heard for many a day. It was not the words so much as the occasion and the spirit in which it was uttered that gave it force. I reproduce it as nearly as possible, for certain reasons which will appear in the perusal:

"'Our Father in heaven, who knowest the inmost thoughts of all hearts, who cannot be deceived and will not be mocked, we come again in a sense of our weakness, needing great help from thee to do what little is in our power for the relief and salvation of thy creatures and to thy honor. We come again in the name of Jesus, asking thee to put words in our mouths and wisdom in our hearts when we try to talk to this our dear brother. We implore thee to bless this dear family; we ask again, as we have often asked before, that thou wouldst send thy word with power into the heart of this dear brother, that he may give up this terrible sin that has so long kept him away from God. Thou, who hast moved so many hearts, in mercy condescend to move upon the heart of this man, that he may no longer endanger his immortal soul. Oh! help him to say, "Let others do as they may; as for me, I will get rid of this traffic, which is the cause of so much sin and suffering." . . . O Lord! have we not seen and suffered enough of this great evil, which fills our land with ruin until our dear country is trembling on the verge of destruction. Often we know this dear brother has trembled at thy word like Felix of old, but still stands where he did, saying: "Go thy way for this time; when I have a more convenient season, I will send for thee." . . .

"'O Lord! bless this man that sits writing here. Give him wisdom, that he may know the truth in all its beauty and importance; and grant him power to convey that truth unto others to the good of their souls. Impress upon his heart that many, yea, very many, are dependent upon him; that if his own soul were all that he imperilled, it were enough; but that thousands look to him for exact truth. He cannot say, "Am I my brother's keeper?" for the souls of many may be dragged down to perdition by error and falsehood. Help him to realize the importance of his words. . . . And may thy blessing rest upon all here assembled, and finally meet us again at thy right hand. We ask for Jesus' sake. Amen.'

"There was very little singing, but, between the prayers, selections of Scripture were read. The tone of most of the prayers indicated that they were delivered by Quakeresses. Waynesville, with a population of less than a thousand, has representatives of almost every phase of belief in Christendom, and some, I really believe, from beyond that limit. It is heterogeneous alike in politics and religion, every sect and insect being represented, with a considerable element of pronounced infidels. Quakers, both Hicksite

and Orthodox, abound, as well as many Spiritualists. Of the evangelical churches, the Methodists are most numerous, but all unite in this temperance movement."

Here, also, is a description of a meeting held in Waynesville during the heat of the campaign :

"I dropped my pencil a moment to attend an afternoon meeting, held, by permission of Mr. Bowman, at his saloon. It was the most remarkable and impressive scene I have yet witnessed. The long billiard-hall and saloon were completely filled. In the centre, some leaning upon billiard-tables and a few in chairs, were some sixty ladies ; at the ends, a hundred or more men ; and out upon the pavement, and in the alley and rear, two or three hundred more. All the school children, just dismissed, were there ; and in that large crowd there was no more disorder, no more whispering or pushing, than is often observed in an in-door meeting. The ladies sang some beautiful hymns, then the leader called on a very nice-looking old lady to pray. The scene was so unusual that I prepared to take a verbatim report ; but, to my surprise, the lady prayed in the German language. To report a prayer in a foreign tongue clear enough for a translation is merely impossible ; and no report could give any idea of the deep earnestness, the tone of sincerity and ardent supplication, with which her petition was delivered. Not more than a third of the congregation could understand the words, but the spirit seemed to touch every heart in the three or four hundred there assembled. Men that had probably not heard half a dozen prayers in as many years were deeply touched ; and as the ladies rose from their knees, there were tears on almost every face. Not a man seemed to have stirred during the prayer, but at its close the band sang with great force and beauty,

"Tell me the old, old story,"

and one by one, reverently and in silence, the men dropped from the room. The very genius of primitive Christianity seems to have descended upon some of these praying women, and they that have gone out into the highways to bid sinners come in find their strength to be like that of the apostolic days."

Dr. Dio Lewis testifies that from personal observation he found the meetings conducted with the greatest propriety, deep solemnity and godly reverence prevailing in them everywhere, even the most mercurial and demonstrative women restraining and controlling their emotions.

With the terse, alliterative motto, "Prayer, piety, and persuasion," the great work has been wrought, and only in cases of obstinate resistance has the aid of the law been invoked. While the charge has been made, especially on the part of those who

care but little for Christianity, that these public exhibitions of pious zeal would bring religion into contempt, we have only to ask them to visit one of the many villages or cities in Ohio from which the liquor traffic has been banished, and in the prevalence of Christian unity among those who have "tented on the same camp-ground," prayed together in the same snow-storms, and wept and rejoiced in the same holy campaign, they will find an evidence of the power of the whiskey crusade to unite as one those who too long have been alienated in heart from each other, while professing to be the children of the same Father. In beholding this precious result of the crusade of love, we are led to utter the prophetic words of Scotia's bard of the people:

"For a' that and a' that,
It's comin' yet for a' that—
That man to man, the warld ower,
Shall brithers be for a' that."

Not only in the prevalence of brotherly love, but in the marked increase in the attendance on the worship of God, and in the conversion of hundreds of dram-drinkers and dram-sellers, and in the establishment of Christian associations with literary and religious aims, we have the clearest evidence that God himself inspired this blessed and precious work of grace.

PLEDGES.

The following pledges, with slight verbal variations, have been used in the campaign:

CITIZENS' PLEDGE.

We, the undersigned, severally pledge ourselves, upon our integrity and honor, to abstain from the use as a beverage of all spirituous liquors, wine, beer, and ale; and that we will not give away or offer in any way the same to others to be so used, or use the same in cooking or for table purposes.

PROPERTY-HOLDERS' PLEDGE.

We, the undersigned property-holders, pledge ourselves not to let or lease our premises (or premises for which we are agents) in this city, or permit them to be used or occupied, for the sale or dispensing in any way of spirituous liquors, wine, beer, or ale.

DEALERS' PLEDGE.

We hereby severally pledge ourselves not to sell, furnish, or give away

or allow to be sold or given away by any agent or employee of ours, either by retail or wholesale, any spirituous liquors, wine, beer, or ale.

PHYSICIANS' PLEDGE.

We, the undersigned, upon our honor as professional men, promise hereby not to prescribe the use of spirituous liquors, wine, beer, or ale, only in case of absolute necessity.

DRUGGISTS' PLEDGE.

We, the undersigned druggists, hereby pledge ourselves, upon our honor as business men, that from this date we will under no circumstances sell or give away, or allow to be sold or given away by any of our agents or employees, any alcoholic or intoxicating liquors, wine, beer, or ale, except upon the prescription of a reputable practising physician, said prescription to be filled but once.

GROCERS' PLEDGE.

We, the undersigned grocers, do hereby promise and agree that we will not hereafter sell, or allow to be sold in our stores, intoxicating liquor to any person; and that we will heartily, and in good faith, perform this obligation.

In one of the towns, a draymen's pledge was circulated, which bound the signer not to carry packages of liquors in any form, save for the use of pledged druggists.

CHAPTER II.

PROGRESS OF THE MOVEMENT.

WE will now proceed to give an account of the work wrought in the various cities and towns in the West, gathered from the best sources. We are particularly indebted for assistance in this work to those enterprising and accurate journals, the *Gazette* and *Commercial* of Cincinnati, and the *Tribune* of Chicago, which have, at great expense, presented their readers with the fullest information in reference to this great temperance revival.

There may be slight inaccuracies in some of the reports, but they will be found to be in the main correct and reliable.

OHIO.

WASHINGTON C. H., O.—Although this place was two days later than Hillsboro in entering upon the temperance work, the

success here was more marked and complete. Commencing on Christmas morning, the work was completed by the 12th of February, through the surrender of Sullivan, the last liquor-seller in the place. One morning a man named Charles Passmore opened a saloon very quietly; but no sooner was it known than the ladies met, and in the snow and *on* the snow they stood and kneeled and prayed until ten o'clock at night. He would come out and listen to them, but stubbornly refused to open his doors. Their tearful pleadings were almost irresistible; and when, as the night wore on, they sang in plaintive tones, "Come to Jesus, come to Jesus just now," the scene was deeply affecting. On Monday morning he sent word to the prayer-meeting that he would surrender. The effect was thrilling in the extreme; the whole audience rose and sang with deep emotion the old Coronation Hymn, "All hail the power of Jesus' name."

They immediately formed in procession, and proceeded to Charley Beck's, who had obstinately resisted all the efforts of the ladies for weeks; who had also succeeded in securing an injunction against the women, and had insulted and jeered at them again and again, and had gone so far as to put a card-picture in his window representing a man in a coffin, with this inscription in large letters underneath it: "*This man was prayed to death!*"

Upon procuring the injunction, he sent the following telegram to the Cincinnati *Commercial:*

SPECIAL TELEGRAM TO THE COMMERCIAL.

WASHINGTON C. H., O., February 4.

Tell Beadle, of the *Commercial,* that my *counsel* has had demerance meeting and tabernacle abated as a nuisance. CHAS. BECK.

The ladies had built a tabernacle in front of his saloon. Afterwards land was purchased opposite his place of business, a tabernacle built, and the men affixed a locomotive head-light to the tabernacle in such a position that the light shone directly upon his door, so that whoever entered his saloon did so at the peril of having his name placed upon the tablets of some fair crusader on picket-duty, to be read out in church at its next meeting. Beck had evidently heard of the contemplated surrender of Sullivan; and as he saw the jubilant crowd approaching, he came out at

once, and, taking off his hat, said in his broken English, "Ladies, you come so many times, I quits, I quits. I sell no more, never." Three hearty cheers were given, and, after hand-shaking all around, the line of march was taken up for Sullivan's. He asked for further time to consider the matter, but finally came to the meeting on the following day, February 12, and made an unconditional surrender, pleading for mercy. The whole audience became wild with joy, and the temperance John Brown song was sung amid tears and congratulations. This completed the victory in Washington, and the rum-curse was banished, we trust never again to enter that community.

HILLSBORO.—The first organization here was on the 23d of December, and this place heads the list. Hillsboro is about ninety years old, and has a population of nearly four thousand. For about six weeks the women held their prayer-meetings twice a day, and visited the saloons daily. Their success was gradual, but an unforeseen obstacle, which arrested the attention of the whole country, met them in an injunction, issued against them by Judge Safford on the 31st of January, at the instance of W. H. H. Dunn, a druggist of the place, who had obstinately resisted all their appeals. Not only was this injunction granted, but Mr. Dunn also sued the several ladies engaged in the crusade, laying his damages at $10,000. They heroically accepted the gage of legal battle, immediately desisted from street-praying, and had the tabernacle which they had built in front of Mr. Dunn's drug store, removed.

On the 20th of February, the injunction was dissolved and Mr. Dunn mulcted in the costs. But an appeal was immediately taken, and the case was finally fully decided in their favor, thus securing, by the highest legal decision, the right of the women of Ohio to assail, with their own weapons of prayer, love, and persuasion, all who are engaged in the traffic in ardent spirits.

WILMINGTON.—The crusade commenced in January, and on the 15th of March *all* the saloons in the city were closed.

GALLIPOLIS.—Population of three or four thousand. Early in January, earnest work commenced. March 2, three saloon-keepers yielded, and the ladies joyfully took down the sign of one

of them, Mr. Crowley, and watered the streets with his whiskey; 850 signed the pledge, including 300 habitual drinkers. *Police report crime lessened nine-tenths!* Sixteen saloons closed.

SABINA has a population of 300. Crusade opened January 9. Nearly the whole village signed the pledge. All the saloons are closed, and a guarantee fund of nearly $5,000 has been raised.

NEW LEXINGTON.—The work of the crusade was inaugurated January 10. There were 13 places where liquors were sold. Eleven closed. The Catholic priest aided by personal work among his flock. $10,000 was subscribed to carry on the crusade.

GREENFIELD.—Jan. 13, the work commenced against 14 saloons and 4 drug stores in a population of 1800. Evening visits were first made here at any hour between 6 and 10 o'clock, and in every such call the saloon was immediately emptied by the rear door. At the jubilee held Feb. 6, quite a number of persons rose for prayers. Clinton, the worst man engaged in the business, and who called his place "The Den of Iniquity," said after his surrender, "I thought I had sand enough in my craw to stand anything; but the prayers of these women did stir me up. They were enough to sink a wooden man." $20,000 were subscribed toward a Christian Association. Thirteen saloons, all closed.

NEW VIENNA.—Though much smaller than many of the places where the women labored for the suppression of the rum traffic, New Vienna will always hold an important position in the history of the glorious work, from the fact that it was the scene of the now celebrated Van Pelt surrender. The work was started on the 13th of January, and daily prayers offered in front of saloons. Van Pelt was very obstinate, and took for his motto, "Never surrender." He appeared daily and made a mock sermon after the women had prayed. He purchased an axe, and placed it in the window to excite the fears of the band, and hung out jugs and bottles of whiskey in front of his saloon. It having been reported that he had sold out, he sent the following telegram to Cincinnati:

CARD FROM MR. VAN PELT.

"NEW VIENNA, Janu 30 1874.

"*To the Editor of the Cincinnati Gazette:*

"Please correct your Statement of the 29th that i Have Sold out for $9.500,

for it is not correct for i Still Hold out and Have Had the law suits this week and can stand as meny more, nor they cant Buy me out nor scare me out either nor run me out. and i shall tend to lies they Have Published on me as soon as i git through with the Socalled temperense movement Here, you can if you wish make eney coment on the subject you wish not to inger my caricter or Buissness.

"J. C. VAN PELT."

By his obstinate and profane course he won the sobriquet of "The wickedest man in Ohio." But patience, prayer, perseverance, and piety conquered even this hardened man. We append the account of his surrender, as detailed by a correspondent of the Cincinnati *Commercial:*

"NEW VIENNA, O., February 4.

"This morning our people were startled by the sensation that J. C. Van Pelt, known to your readers as the wickedest man in Ohio, proposed to surrender. The news was so good we hardly knew whether to believe it at first, but all doubts were removed from the heart of every doubter before 3 o'clock this afternoon. A request was circulated from Van Pelt, inviting all the citizens to appear in front of his place of business at 2 P.M. At 1 P.M., the ladies met at the Baptist church, and at 2 they took up their march, about one hundred in number, to Van Pelt's. The church-bells were all rung, and in a few minutes an immense crowd was assembled in front of the saloon, where so many prayers have been offered. After singing and prayer by the ladies, Van Pelt came to the door, and said that he was ready to give up his entire stock in trade for the good of the cause of temperance. In a few remarks full of emotion, he expressed his determination to make a full surrender, not because of law or force, but he said he yielded to the simple labors of love of the women. This was what had reached his heart. He then gave Rev. D. Hill, of the Friends' church, and Rev. H. H. Witter, of the Baptist church, privilege to bring out his whiskey and beer. They rolled out two barrels and one keg. Van Pelt then took an axe, and, stepping forward, held it up, crying: 'This is the same weapon I used to terrify the ladies. I now use it to sacrifice that which I fear has ruined many souls.' So saying, he knocked the heads out of the barrels and the bung out of the keg, and emptied the entire contents on the ground.

"Prayer was offered by Brother Witter, during which time J. H. Johnson took a picture of the crowd, with Van Pelt with axe in hand. After another song, and prayer by Brother Hill, there was an announcement made that a thanksgiving meeting would be held in the Christian Church at 7 P.M., in which Van Pelt would give some of his experience as a liquor-dealer and some arguments in favor of temperance.

"When the meeting concluded, the women gathered around Van Pelt to shake hands and congratulate him. He said he rejoiced with them; that

it was not man's work. He had stifled his convictions for days, and had been having thoughts that he had not made known. All felt like saying: 'Surely the Lord hath triumphed gloriously.'

"7 P. M.—The house is crowded. Brother Hubbard in the chair. Prayer by Brother Hill. After the reading of the minutes, the ladies' secretary, Anna R. Hussy, made a very interesting report of the day's proceedings. Dr. Trimble made a brief statement of the work in Hillsboro. Brother Van Pelt then came forward, and spoke about twenty minutes. His manner was characterized with a good degree of humility. His remarks were interesting, and frequently called forth hearty applause. He first made apologies to individuals, and corrected some false reports. He then proceeded to give briefly his views of the liquor traffic and the temperance work. He had felt for some days deep convictions that he was doing a mean business, but had used every argument he could to sustain himself—had tried to argue with the ladies, and get the best of the argument; it was not arguments, but their prayers and suffering, that had touched his heart. No man or set of men would suffer and endure what the ladies had endured in this work. He referred to his saloon as a low doggery, saying: 'Yes, I'll call it a low doggery, for no man can keep a high one.' He had often taken the last ten cents from a man for whiskey when he knew the money had been earned by his wife or child. Every man who sells whiskey does this. Little faces thus robbed had often appealed to his heart with greater force than any words of man. He was now determined to quit this business for ever, and throw his strength on the other side of the question. He thought places of innocent amusement and resort ought to be established, to entertain those who seek company at saloons. He believed this emphatically a ladies' work. He believed God had led them into this work. He wanted to encourage them to go on till the country is freed from the greatest curse of the land. He had been thinking for several days that perhaps the great God who overrules all had allowed him to go into that low business, that he might see the great iniquity, and be better able to influence others to quit the terrible business.

"At the close of the speech, the audience expressed their delight by prolonged applause. Space here forbids a full report.

"Some of our ladies are to go to the Hillsboro mass meeting on Saturday, and Van Pelt is invited to accompany them. The audience made Mr. Van Pelt a present of one hundred and fifty dollars; not as a compensation for his whiskey—for he did not ask that—but as an expression of their good feelings toward him for his manly sacrifice."

Victory crowned the labors of the noble women in about three weeks, and all the saloons were closed by the 4th of February.

NEW HOLLAND.—January 12 was the opening day in this village. With a population of 600, there were 5 places where liquor

was sold, two of them being gambling-saloons. It was in this place that a saloon-keeper raised a poker to strike the women, for which he was arrested and fined.

Since the closing of the saloons, the report is that good order prevails in the village and no arrests are made.

LONDON.—There were 27 places of sale in this place; and through great obstacles the women steadily invested the saloons and hotels, until the latter adopted temperance principles, and saloon after saloon surrendered, the work culminating, on the 14th of February, in the adoption by the common council of the stringent prohibitory law of McConnellsville. The band here adopted the principle of small committees of visitation not exceeding five in number. Great earnestness animated the people of this place. One of them writes:

"Our people are deeply in earnest. Never before did they manifest such determination. It is proposed to stretch the cord of 'moral suasion' to its utmost tension; but the cry all along the line is, 'The work of death must cease.'

"Whose movement is this? It would not be just to say it is the work of 'the first families,' though all these are in it. We regard it as God's work, and in it are all classes. The mayor, the council, the bar, the banker, the merchant, the mechanic, the laborer, the inebriate, and the minister all say these women must be sustained. God speed the right!"

The ladies here first adopted the mode of assault by tabernacles on wheels, with the American flag crowning them. They were drawn by horses from saloon to saloon.

After the expulsion of rum, $21,000 were raised for a Young Men's Christian Association.

WAYNESVILLE.—January 19 was the day of the opening of the campaign here. Mr. Liddy and wife were hard to conquer, and she told the women, "I'll scald yez." When topers tried to run a gauntlet of pickets, he said, "These wimmen are worse than haythens." Spite of threats and opposition, the work was pushed forward. On the 7th of February, with the snow four inches deep and still falling, they sang and prayed again and again in front of Raper's saloon, and one of them said, "We had one of the most delightful meetings we ever held." Liddy's house was finally bought over his head, and Raper surrendered; and on the 22d of February, Waynesville was freed from the curse of rumselling.

Raper's surrender had much of interest in it. He at first desired to return what liquor he had on hand in full barrels, but finally wrote to Miss Pugh as follows:

"Miss Pugh: I have thought the matter over, and have come to the conclusion to let the ladies empty the ale. Wm. F. Raper."

This announcement was received with immense enthusiasm, and presently, through a pouring rain, the whole body marched to the saloon, ladies on one side of the street, gentlemen on the other. With Mr. Raper's assistance, the women rolled the ale from the cellar, and soon a half-dozen hatchets were dashing at the bungs, and amid firing cannon, ringing bells, and hearty shouts, three streams of ale, as thick as your wrist, shot into gutters, where the torrents of rain carried it down to the Little Miami. A keg of blackberry brandy shared the same cruel fate. No man in the crowd seemed happier than Raper, as he showed the women how to finish their work of watching. A photographer present caught the scene, which, with increasing years, shall duly increase in lustre.

Notwithstanding the storm, the church was packed in the evening. Judge Keys, the Revs. Messrs. Peyton and Bingham, Mr. Raper, and Jane Jones delivered addresses. The first-named speaker said that on the 20th of March, 1798, the first family settled in Waynesville, and among their goods was some whiskey, which soon was sold in the first store, and from that day till this it has been so sold. This 21st day of February, then, was the first day in seventy-six years that it could be said that Waynesville was without a saloon.

Mr. Raper said: "This has been one of the happiest days of my life. I have felt for a good while this business was all wrong. My wife has, ever since she joined the church here, tried to persuade me to quit it. When the women began to come, it troubled me more. As they kept on, it made me feel very bad. Then I got tired of them, and did not want to meet them. I would see them come and open the door. If they wanted to go in, they might, but I'd go up-stairs. I could not bear to meet them. I have for four weeks hated to go into that little room (the bar-room), it looked so dark. I'd get out as soon as I could. I never intend to sell another drop of liquor in Waynesville. The

praise belongs wholly to the women; it is to them I gave up, and they were the cause of it. It was not the law, for I did not know of that suit until fifteen or twenty minutes after I had surrendered. I want you all to pray for me." In response to a question, he said he had not sold the liquors poured out to-day, but he had given them up without one word in reference to remuneration.

It was one of the Waynesville band, when doubts were expressed by a reporter as to their success said, "Did you ever know a woman to undertake to do a thing and stop short of its accomplishment?"

McArthur.—Population 800. This place had five saloons, and in one week prayer and persuasion closed four of them. The attack of the praying-band on a gambling-saloon is thus graphically described:

"Fifty women singing and praying in a faro-bank is calculated to cause quite an interest in almost any place, and especially in our usually unaccustomed-to-excitement village. The rooms were crowded to overflowing by curious and interested spectators. The proprietor had boasted that the 'praying-band' had not enough 'religion' and too little 'faith' to visit him, and even threatened violence should such an action be attempted. After the conclusion of the evening services at the churches, the ladies formed in line of march, accompanied by the marshal and one or two others, in case their services were needed in an emergency, and the attack was made. They were received without opposition. Crowds followed, the rooms were filled, and a large number remained below on the sidewalk. Singing and prayer were held for about an hour, when the band took their leave, thanking the proprietor for his courtesy, and he in turn requesting them to return; but this they had not the opportunity of doing. Next day he closed his establishment, sold his tables and chairs, and decamped, saying that being prayed out of town was a new experience to him, and that he had best leave. If any individual of the gaming fraternity, and of the most exalted gambling proclivities, wants to try his hand here and 'hold out' against the praying sisters, McArthur is the place for him to settle. If he don't, like the nomad Arab, 'fold his tent and hastily march away,' there's no efficacy in prayer and supplication."

Athens.—Commenced crusade February 14. There were fourteen saloons here. Earnest work closed nine of them in five days. The old drunkards heartily endorsed the movement. It was said that throughout the campaign here not one unkind word was spoken or threat made. All was done in the spirit of love.

GEORGETOWN.—Commenced last of January. With a population of 1,200, there were seven saloons, and, although it was esteemed respectable to drink, and public opinion at first ran high against the crusade, yet persistent prayer and love prevailed, and on February 28 the last saloon, as they say in Ohio, "came down." We give herewith an account of a few days' work in Georgetown, as a sample of labor in the crusade:

"One man, on being approached by the ladies, had nerved himself for the shock with the electrifying fluid of his own establishment. By his side sat a glass half full, ready to be swallowed as soon as the burning effects of the first had cooled. When asked if he would quit selling liquor, his response was, suggested, no doubt, by the inward burning: 'No! not till h—l freezes over.' Since then the wicked of this community, before whom the lake of fire has been a dreadful reality, have had great occasion to rejoice.

"At the second place visited, the proprietor, fearing the prayers of the ladies would annihilate his stock, had it rolled out on the sidewalk and labelled 'Cincinnati.' He told them, in answer to enquiry respecting the cessation of his business, that they might report him closed. This, however, was only a dodge to evade the pressure of this movement. He has since closed, however, and allowed his liquors to be emptied in the street.

"The proprietor of another saloon wept during the first visit of the ladies; said he was a Christian man; could not quit the business at present, as he had bought property, and his word was out to pay for it; said also that he could not let his wife and children suffer for food and clothing. Though possessing a heart apparently tender, he yet holds on to his business. Has given a written pledge, however, that he will never sell another drop of intoxicating liquor after the present is gone.

"Judging from the professions of the next man, we would classify him with an ancient order of people. 'He is not as other people; he prays twice a day; was foreordained from all eternity to sell liquor; considers it no more harm than to sell calico.' A few days afterward, we thought his Calvinism knocked endways, as he solemnly pledged the temperance people he would never sell again. But nickels were too tempting. The next day he was discovered selling. Had this not been a ruse to secure the intercessions of the ladies before the court in his behalf, his return to his foul business would have verified the old proverb. He persists that there was a mistake in his promise; that it embraced a condition. We are happy to record he has since closed up unconditionally.

"At another place, the proprietor said as he was a law-abiding citizen, and sold only according to law, that he would lose every drop of blood in his body before he would give up the business. This was severe on the ladies. Until then they had not perceived they were warring against legitimate business. But the next day, on learning that some one had indicted

all of these *law-abiding men* before the grand jury, their conscientious scruples vanished. At this place, too, temperance has triumphed and no blood shed.

"The next is a copartnership establishment. Am sorry to say it is carried on by American men, who ought to feel the disgrace of such a business. Will not say it is the hardest of hard places, though such expressions are common in the community. This is the only place that refuses utterly to give one hopeful promise. Yet we feel that prayers long ago offered in their behalf, and those more recently, will be answered.

"The last place is some distance from the centre of town. At the approach of the procession, the proprietor seemed very much agitated, which the unsophisticated ladies mistook for effectual repentance. They learned better before many more visits. Behind the counter stood the father-in-law of the proprietor—a temperance man that had signed the total-abstinence pledge. He was as hopeful as the ladies, and encouraged them to keep on, assuring them that 'Adam would yet knock under.' Adam has quit. To-day he sent one load of his liquors to Cincinnati. In a day or two, the rest will go.

"WHO ARE THESE WOMEN?

"In all adjacent towns the wildest rumors are afloat as to who these praying women are. Some say they are strangers sent here to do this work. Those not in sympathy with us say they are from the lower strata of society, and that among them are women of questionable character. Let the liquor-dealers of Georgetown be asked, and, if men of veracity, they will say they are the women of Georgetown, and the very best of its female inhabitants. They are the wives and daughters of the ministers, bankers, judges, lawyers, merchants, and mechanics of this place."

FRANKLIN.—Commenced Jan. 21. Six saloons were the complement of this village, and four of them were closed by the 3d of February. $5,000 was raised to keep the enemy out hereafter. Webber, the German saloonist, sent for a brass band to drown the voice of the praying women; but tears silenced the band, and they retired from the field discomfited. Webber himself signed the dealers' pledge. A library and social hall was established, and the rent paid for twenty years, while $1,800 were raised to purchase books.

MORROW.—Population, 1,100. This town had the large number of 17 saloons. Prayer for their destruction commenced on January 22. On the 13th of February, special prayer was offered for an increase of the spirit of love. Having enlisted for the war, conquest followed conquest until all the saloons were closed, and

on the 5th of March the prohibitory ordinance was passed by the council. On the same day, two ladies on picket-duty saw a man leave a saloon with a bottle in his possession; they immediately besought him to give up drinking, and finally he dashed the bottle on the pavement, and, with tears in his eyes, signed the pledge, kneeled on the pavement, and they prayed together for him. 1,024 persons signed the pledge here.

DEERFIELD.—Population, 270. Crusade commenced January 24, and was carried on successfully.

SPRINGFIELD.—The work commenced here on the 24th of January. When the common council passed, February 25, an ordinance against obstructing the sidewalk, the women stood in the gutters and on the curbstone. Mother Stewart, over 80 years of age, is president of the Alliance. Nine drug stores, all closed; 115 saloons, 7 closed. Guarantee fund, $150,000. Drinking diminished 50 per cent.

MOSCOW.—January 27, opened the crusade in this village.

LEESBURG.—Commencing on January 29, two weeks sufficed to close the 3 saloons of Leesburg. After the capitulation of the last saloonist, they wrote: "The last spike was driven in the coffin of King Alcohol to-day." Fifty women were appointed a vigilance committee to prevent his resurrection, and $50,000 were subscribed as a guarantee fund.

OXFORD.—January 31 was the first campaign-day here. In a population of 1,800, there were 1,200 signers to the personal pledge. The 12 saloons were at once assailed, and by the 27th of March only 1 was left. Wertz and Barraclough sold out their fixtures, etc., at auction, and the wealthier citizens purchased them at high rates, and presented them to the ladies to be kept as mementoes. Glasses brought as high as $1 50, and other things in proportion. When the temperance movement was commenced here, the opinion was expressed that the ladies of Oxford had not the energy and perseverance to undertake and push through such a movement; but we find this to be a mistake. One lady, over seventy years of age, got up and put out her washing before daylight this morning, so that she might be able to go round with the ladies. This noble woman is Mrs. Sheard.

JAMESTOWN.—Commenced the work on February 2. Without

one harsh word or appeal to law, in two weeks the three saloons were closed.

CEDARVILLE.—On the 7th of February, with prayer, praise, and piety, the women of Cedarville started on their mission against the saloons, and, after a short battle, they all three surrendered.

CLARKSBURG.—One saloon was closed here, after a month's effort.

RIPLEY.—Population 2,323, saloons and drug stores, 23. Against these, the female party of Ripley entered the crusade February 5. Seventeen closed in nine days. Some of the Germans were so outraged by the temperance war that they started for the "Fatherland," where they could freely drink without danger of pious assaults against their favorite beverage. The German minister tried to rally the anti-liquor forces, but the women prayed him off the field. Here is the account of a day's work:

"Saturday we went to Sprenger's with an advance guard; for we had heard most bitter threats that he had made. Imagine our delight when he met us in the most cordial way, and, after singing and prayer, gave us his name to the dealers' pledge. Mr. Hauser, the German druggist, who first declined to sign the pledge, sent for the ladies and gave his name most willingly. Mr. Scholter, promised by his country, his God, and his wife, never to sell another drop of intoxicating liquor, and we know he has kept it in the face of strong entreaty to the contrary. Mr. Reinert received the ladies the first day, but the second closed his door. Down on their knees the ladies fell upon the pavement, in snow and sleet, with a most pitiless wind blowing. Men stood with uncovered heads, and the crowd wept. A commander of our navy, who has faced death and danger, said he could not endure this sight, and tears coursed over his face. Close against the pane a mother bowed in prayer, and a moment later the door was opened, and Mr. Reinert said, 'Ladies, I will quit the business; send a committee of your business men to me.' They went, and he has arranged to dispose of his stock."

The personal pledge received 950 signatures here. On Saturday, at noon, the steamer *Wildwood*, the regular packet between Maysville and Cincinnati, was visited, and as she rounded to, "Shall we gather at the river?" was sung. Capt. Powers received the ladies in a very gentlemanly way, and, after prayer, signed the pledge, together with two or three others. The bar-keeper agreed not to sell to any of the citizens of Ripley.

The meetings here were remarkable for their spiritual power.

Saturday night a mass-meeting was held in the Christian church, and between 7 and 8 o'clock eighteen or twenty of the ladies marched out to visit the saloons, in order to see how they were operating. The meeting was continued until their return. They reported all saloons closed and the most perfect order on our streets. For a long time Saturday evenings here have been notorious for rowdyism of various kinds.

A meeting was held yesterday afternoon at the same place at 2 o'clock. Like the previous meetings, not only the seats were taken up, but the aisles were crowded. Quite a number of short speeches and earnest prayers were made. Both speeches and prayers were being directed to one point—the conversion of liquor-sellers and liquor-drinkers, not only to the cause of temperance, but to the cause of Christ. Before the meeting closed, the president asked if there was any one in the house who desired the prayers of the ladies' missionary band; if so, let him express it by rising.

Several arose, and for half an hour a stranger, upon entering, would have supposed that he was in the midst of a shouting Methodist revival. Many strong men gave way to tears, and few there were who were not more or less overcome. A young lawyer stood up like a man, and said he dared not tell his wife not to go when the movement was projected, but did not wish it. She went, and her prayers and tears with those of the other ladies had not only won him for temperance, but for God. Another, whose wife has been active, and who himself has resisted prayers and entreaties for more than thirty years, asked for prayer, and last night gave his name to the church. Staid Presbyterians, weeping, clasped hands with ardent Methodists; disciples and Christians met on a common platform.

The whole community is excited, and the main features are the deep religious feeling that pervades all classes, and the unanimity of all denominations of religious bodies in the work—Protestant and Catholic, immersionists and sprinklers, Calvinists and Arminians, are all hand-in-hand. The ladies pursue their daily rounds, while the gentlemen assemble in one or the other of the churches, and unite in prayer from 9 o'clock in the morning until 5 o'clock in the afternoon.

Logan's Gap.—Three saloons were closed here by the 9th of February.

Pomeroy.—Commenced Feb. 4; said to have 60 saloons in a population of 6,000. Several saloons have closed, and the work still progresses. One German saloonist told the women he would sell until God burned up the world.

Middleport.—Commenced prayer in the streets on the 12th of February, and in one week 4 saloons surrendered. On the same day the prohibitory ordinance passed the council, which virtually ended the traffic.

Blanchester.—Population, 600. Commenced February 2, and resulted in entire victory.

Goshen.—Like the preceding village, Goshen's earnest women soon prevailed in banishing every saloon; and when the last liquor-seller surrendered, all the bells rung, children ran out of school, men and women left their homes bare-headed, and ran to join the praying-band, now so overjoyed at this grand result that they wept and embraced each other. In the last saloon, there was only one keg of beer left. One young woman knocked out the bung, and the pale and wan wife of a poor drunkard, amid the rejoicings of the multitude, held it over the gutter until every drop ran out. That night there was joy in every household and gladness in every Christian heart.

Lancaster.—Population, nearly 5,000. Work opened here on the 10th of February, and the crusade is being pushed forward, though contending against a strong adverse sentiment.

South Charleston.—On the same day with Lancaster prayer commenced here, and the 6 places where liquors were sold soon surrendered.

Kenton.—Active and earnest from the first day. The 13th of February, a decisive victory was gained, and up to the 2d of March 10 saloons had surrendered and 2 were closed by law Mrs. Newcome, of this place, arrested a drunken man in the streets while she was on picket-duty, and led him to the magistrate's office.

Logan.—Population, nearly 1,000. Although about the 4th of February vestry prayers commenced in Logan, it was not until the 12th that the siege opened, and 71 women, headed by Mrs. John Walker (wife of the President of the First National Bank), started

out to match piety against sin, and after most earnest and persistent labor, the 20 saloons in the town were shut up. The men immediately formed a league to keep the traffic for ever out of Logan.

XENIA.—Population, nearly 10,000, and 120 places where liquor was sold. This city, beautiful for situation, and the pride of Southern Ohio, possesses peculiar interest, from the fact that at first it was supposed "the women's movement," while it was adapted to small villages, would never succeed in large towns and cities. The glorious successes of the noble women of Xenia demonstrated the utter fallacy of this opinion. The women of wealth and refinement at once banded together under the leadership of Mrs. Col. Lowe, and through snow and rain steadily pursued their course, gladdened with glorious victories from the very start. The greatest achievement was the conquest of a Mr. Phillips, who kept a liquor-shop and gambling-den of the worst character. We will give, in the language of an eye-witness, the account of the investment and surrender:

Special Correspondence of the Cincinnati Gazette.

"XENIA, O., Feb. 13.

"At the close of my letter yesterday, the women held the 'Shades of Death' in close investment. It was agreed by the ladies to adjourn for dinner, and so I announced; but there was no adjournment. The determined women could not find it in their hearts to leave, and they did not until near five o'clock. Such as found it necessary to go home to their families did so, but were early back to the 'place of prayer.'

"This saloon is in a brick house on the corner of Whiteman and Second Streets, having one door on each. Under the back room there is a deep cellar, where much of the gambling is carried on—quite out of sight. At first the women held their stations on the two sidewalks, but at length discovered a third door in the rear, through which some of those caught in the saloon had already made good their escape. This outlet was quickly occupied by the women, and so the place was surrounded. The keeper, Phillips, was not prepared for this, and came to the door and remonstrated vigorously; but the response of the women came in the spiritual song,

"'A charge to keep I have.'

"In vain Stephen assured the women that their praying would do no good. They only sang the more fervently,

"'To patient faith the prize is sure.'

"A fiddle was played inside, and some dancing attempted, but this did

not last long. Through a broken window the services outside were distinctly heard inside. The proprietor sent for a glazier, and had the missing glass replaced. The faces of bloated white and colored men appeared at the windows side by side.

"The representatives of six wholesale liquor-houses were here yesterday, offering the saloonists all the liquors they can make use of while the campaign lasts free of charge.

"One of these gentlemen was in the 'Shades of Death' when it was invested. About two o'clock he came to the front door to tell the women that they were helpless and could do nothing; that they did not know where their own sons and husbands might be at that moment. His own wife had no idea that he went to such places. An estimable woman of God began to pray for him, and, as he retreated through the door, they followed him in. Phillips came out about three o'clock, accompanied by his brother, to draw the crowd away. A part followed him across the street, but the siege was not lifted."

"XENIA, O., February 19, 1874.

"Just as I sealed my letter, I heard a great shout in the street, and soon after all the church-bells in the city commenced ringing. At the same time there arose a prolonged cheering from the Grangers' Convention, just across the street from the hotel, and it was evident that something unusual had happened. Going on the street for the news, I saw crowds of people thronging towards Whiteman Street, and heard on every hand in joyful accent, 'The "Shades of Death" has unconditionally surrendered.' The good news, as the temperance people considered it, proved true, and I found Whiteman Street thronged with people. At a little before three o'clock, as it appeared from the general account, Mr. Steve Phillips, proprietor of the 'Shades of Death,' invited the ladies to enter, and announced that he gave up everything to them, and would never sell anything intoxicating in Xenia again. Then the ladies, joined by the spectators, sang,

"'Praise God, from whom all blessings flow,'

while the liquors were rolled into the street. A half-barrel of blackberry brandy, the same of highwines, a few kegs of beer, and some bottles of ale and whiskey, were soon emptied into the street, amid the shouts of an enthusiastic multitude. The leading lady then announced that if Mr. Phillips went into any other business in Xenia, they should feel it a duty to support him. A despatch was sent to the Grangers, eliciting three cheers, and all the bells were set ringing in honor of the first great victory. When I arrived, the liquor had mostly collected in one depression in the street, and such a stench went up—'a rank offence, that smelt to heaven'—as made me think it a very fortunate thing for somebody's insides that the liquor had been poured out. Of the women around, some were crying, some laughing, a few alternately singing and returning thanks. One elderly lady in the edge of the crowd was almost in hysterics, but still shouting in a hoarse whisper such as

one often hears at camp-meeting: 'Bless the Lord! O-o-o, bless the Lord!' She had the appearance of a lady in good circumstances, and a citizen informed me that she is ordinarily one of the quietest, most placid of women. One of her sons died of intemperance, and another is much addicted to liquor. On every side nothing was witnessed but smiles, laughter, tears, prayers, hand-shakings, and congratulations."

An old drunkard well known in Xenia followed the band around, and, when asked to sign the pledge, he said: "No, no; go and pray with my wife and children. Close all the saloons, then I will sign; for I cannot keep sober while a single saloon is open." Phillips, of the "Shades of Death," has opened a meat-market at his old stand, and is most liberally patronized. Xenia is said to be almost free from the traffic, and every Christian must rejoice with her happy citizens.

ZALESKI.—Five saloons in this small village were closed by the "work of faith and labor of love."

TROY.—After several successes gained by the women here, the council, on the 17th of March, adopted a prohibitory ordinance, which settles the whole matter when the public sentiment has been prayed into moral life by earnest women.

SIDNEY.—Population, nearly 4,000, with 20 saloons. Up to the 2d of March there were 5 surrenders, and earnest work is still being performed. Perseverance and piety will yet rid Sidney of the curse.

HIGGINSPORT.—Four saloons were closed here by prayer-power early in March.

MILFORD.—On the 15th of February, the Christian women commenced action against the 12 saloons of Milford.

LEBANON.—Of 3 places where liquor was sold, 2 were closed by a village law which prohibited drinking on the premises where sold. One—Wood's—sought to evade the law by selling in two-ounce bottles, but he was finally subdued by law and Gospel combined.

MOUNT VERNON.—Population 6,000; saloons, 31. The 16th of February marked the commencement of a glorious work in this enterprising city; for in the short space of 12 days of prayer and persuasion, 23 saloons closed their doors, and, more than that, the saloonists not only pledged themselves to forsake the business, but also agreed never to enter into

it again. The Catholic priest here expressed his sympathy with the movement, and organized a society in his own communion. On the 21st of February, Mr. McFeely, who kept the finest restaurant and billiard-hall in Southern Ohio, made a full surrender. After rejoicing over this great victory, the women proceeded through the rain to the Commercial Hotel, where they found the white flag, the symbol of surrender, hanging out. After holy praise to God, Mr. McFeely and the proprietor of the Bergen House (which had surrendered a few days before) invited them to dinner, while the owner of one of the livery-stables sent hacks and omnibuses to convey them to their homes. This generous courtesy of those who had given up their business at the solicitation of the women was a token of the kindly feeling existing between the parties. After Mr. McFeely gave up the traffic, he had an elegant motto put up in his dining-hall, inscribed with the sentiment: "God bless our noble women." Only five places remain open now.

MADISONVILLE.—The struggle has been a hard one here. On the 19th of February, three separate saloon-keepers, as if by collusion, deluged their sidewalks with cold water; but the very neighbors tore up their carpets, and sent them over to cover the pavements, that these true servants of Christ might comfortably kneel and pray for their persecutors. Hendel, a German liquor-seller, was very obstinate, and profanely told the women "he would not quit selling whiskey till hell froze over."

PIQUA.—Population, 5,697. The women are working here against great opposition, but are determined to press the siege daily. The Lutheran minister having advised the saloonists not to surrender, the praying sisters marched to his residence to pray for him; but, as they entered his house, he incontinently fled through the back door. On the 20th of March the McConnellsville prohibitory ordinance was passed by the council. Some of the topers prepared to move to Huntersville, but the women forestalled them, by closing the saloons there.

LOVELAND. — Population, 500. On the 22d of February, the banded sisters of this village started on their crusade, and are still earnestly working and carrying the Gospel message to those who need it most.

DELAWARE. — Population, about 6,000; saloons, 23. When the work first commenced, the leading citizens of this beautiful Athens of Ohio thought this new mode of securing moral results rather a doubtful one; but, as it gained victory after victory, Delaware accepted this divine method of destroying intemperance, and now no city in Ohio is more heartily absorbed in the work than Delaware. They have gained several triumphs, and are still at work. Some eighty of the young men in the Wesleyan University having refused to sign the pledge, the young ladies formed a league of non-association with unpledged young men, which soon brought nearly all to terms. After the crusade opened, the saloon-keepers offered to pledge to sell nothing but beer; but the women were for thorough work, and refused the overture. Six to eight liquor-sellers have acceded to the terms of full surrender, and the work goes bravely on. Fortunately, the council passed the prohibitory ordinance, which will materially aid the women. Having tried the plan of sending out large companies, the Alliance finally reduced the number from 60 to 4, with good effect.

CIRCLEVILLE, with a population of nearly 6,000, had the large number of 85 saloons. Battling against public sentiment, and gradually correcting and changing it, the prayer-cure has thus far closed 9 saloons. Others will soon follow; and the good women are not at all discouraged.

MARYSVILLE commenced on the 28th of February, with a band of 132 women, whose zeal in the cause was speedily rewarded by the entire surrender of all engaged in the unholy traffic.

MILLERSBURG.—Population, 2,500. Thirteen places where liquors were sold as a beverage. The first meeting was held by 3 drunkards' wives, who pleaded and wept together. The band gradually increased, and in a few days 8 saloons closed.

MIDDLETOWN.—Population, 3,046. About the last of January, a band of women was organized for operations against the 40 saloons in the town. A few have yielded; and, with holy determination, the women have decided not to rest till all are subdued.

NELSONVILLE.—Population, 1,080. Ten saloons and 3 druggists who sell liquors. Some success has followed Christian effort here, and the crusade continues. A saloon-keeper's wife joined

the Alliance here, but, while at the prayer-meeting, her husband called, and in great anger bade her go home. She left with tears in her eyes.

GREENVILLE.—Twenty-two saloons. Prayer is gaining the victory slowly.

NEW LEXINGTON.—Population, 1,000. The labors of the women began on the 12th of February; and out of 13 saloons, 11 have surrendered up to this time.

ASHLAND.—After many days of prayer and holy effort, the saloonists meantime not yielding an inch, at length they sent a delegate to the prayer-meeting, asking how long the women intended to continue the crusade; the reply sent back was, "God willing, until the last saloon in Ashland is closed." At nearly midnight, the five liquor-sellers came down to the main aisle, and, asking for the dealers' pledge, they all signed it; whereupon all the bells in the town rung, and with one impulse the vast audience rose, and, amid tears and rejoicing, sang, "Praise God, from whom all blessings flow." Drunkards' wives and mothers did not sleep that night for joy, and the whole town was one scene of excitement.

BELLEFONTAINE.—Population, 3,182; saloons, 14. Success attended Christian effort here from the first. On the 5th of March, a saloon-keeper entered the meeting then in progress, and, after signing the dealers' pledge, fell upon his knees, and besought the women to pray to God to forgive his many sins. Twelve saloons have surrendered, and the drayman's pledge, a new and original idea, has been signed by all the carmen, so that liquors are difficult to transport here.

FINDLAY.—Population, 3,315. There were 23 saloons here, and up to the time of the adoption of the prohibitory ordinance by the town council, on the 17th of March, 13 of these had surrendered, leaving 10 open, which will close through the operation of the new law. The Christian citizens gave Mr. Rousel a supper to reimburse him for surrendered liquors, which netted the sum of $500.

UPPER SANDUSKY.—Population, 2,574. Seven saloons have been closed here, and $40,000 has been subscribed to carry on the holy war.

FRANKFORT commenced Feb. 16, and in two weeks prayer closed the five places where liquors were sold.

CADIZ.—Here the work was prompt and effective; three days of effort closed the four saloons.

CADIZ, O., March 5.

No more liquor to be sold here. Mr. John W. West, the last liquor-dealer here, who had $3,000 worth of liquor on hand, signed the pledge to-night. Great rejoicing. The temperance women, 250 strong, have been out but three days, and their prayers have been fully answered. The following pledge, written and signed by the largest liquor-dealer and saloon-keeper in Harrison County, has been handed to the president of the women's crusade in Cadiz, Mrs. W. Courtney Brown, which is worthy of a place in every paper in the nation:

"I hereby agree to sell no more liquor. I make this sacrifice for the sake of my wife and child and the benefit of humanity, and ask God to lead me in the way of prosperity and happiness, and will trust in him to open some other channel of business that will support my wife and child.

"W. H. McCOY."

SHELBY.—Success follows effort here, as the band is a spirited and determined one. They have said, "God helping us, we will not stop till every saloon is closed." Knitting committees have been formed here, who take their knitting, and make and darn their husbands' hose while they watch the saloons.

MCCONNELLSVILLE.—Five saloons. The procession here was led by an old Christian lady 70 years of age. On the 2d of March, a successful appeal was made to the officers of the steamboat *Mink* to close the bar. The auxiliary of the prohibitory ordinance (which originated here) will make short work for the women.

EATON.—There is a large brewery here, and there were 10 saloons; but the women have, by divine help, closed 8 of them.

ZANESVILLE.—Population, 20,000. Governor Leggett stated at the meeting at Washington, D. C., that the 130 tippling-shops of this city were all closed. The prohibitory ordinance was adopted by the city council on the 2d of March.

COSHOCTON.—Feb. 21 inaugurated the crusade in a population of about 2,000, with 24 saloons. March 1, the first flag of sur-

render greeted the women, and up to this date 17 have struck their colors. The Catholic priest gave the movement such sanction as his church would admit of, much to its advancement.

SANDUSKY.—Population, 13,000. Earnest effort is making here to conquer the foe; over 1,200 have signed the personal pledge, and one saloon has been closed.

DAYTON.—Population, 30,000. Only four or five surrenders have as yet been made in this important city, but the band of praying ones is steadily at work.

MARYSVILLE.—Perfect success followed the movement. Commencing on Feb. 26, by the 3d of March all were closed.

CLEVELAND.—Population, 90,000. This lake city was the scene of a vile outrage, perpetrated by low and debased men and women in the early part of the crusade; but police protection, and protests against the dastardly attack on the part of the leading citizens, have resulted in unmolested visitation of saloons ever since; and on March 24, 150 women, in five bands of 30 each, visited the various sections of the city, and were respectfully received everywhere.

MARION.—Population, nearly 1,000. Four surrenders have gladdened the hearts of Christ's temperance disciples.

TOLEDO.—Population, 31,584, and 300 saloons. A formidable undertaking is that of the praying circle here, but their motto is "Entire destruction of the liquor traffic."

NEWARK.—Population, 3,000. Said to have 50 saloons. Six surrenders are all that are reported so far. We give an account of the work here:

"Yesterday was the Ides of March in whiskey in Newark. It is as assuredly inaugurated there as the Rebellion when the first red-hot ball leaped from Sumter's wall, and upon its panoply is already written, 'Mene tekel upharsin.' The Fort Sumter of the whiskey war was the first prayer proclaimed from female lips at Washington Court House for the Great Father above, who presides over our destinies, to assist them to abolish that which has enervated the mightiest minds, and brought ruin and desolation to many a happy and prosperous family. Never shall I forget the touching and imposing spectacle that burst upon my view as I beheld, walking calmly, solemnly, and deliberately, over two hundred ladies, representing our best society, enshrined with silence and beautified by tears. The streets were

crowded by thousands as they moved, and many a head was uncovered as the ladies passed, as if they had a special power from God.

"Soon they stopped before one of our saloons, and the ladies were received there, as at other places, with politeness and consideration. Failing to get the signature of the proprietor to a petition, they knelt in fervent prayer, and, with eyes raised to heaven, asked the God of love to help them. There was in the attitude of those women, with eyes raised to heaven, something far more powerful and touching than speech; for even if God had turned a deaf ear to their earnest entreaties, yet in that attitude they would have been dignified. Men stood there, not in ridicule, that probably never heard a fervent prayer, with uncovered heads and tearful eyes, as if impressed that the angels of heaven were hovering above them. On several occasions, as our ladies took some of our saloonists by the hands, tears could be seen streaming down the cheeks of both men and women, and as eyes met eyes they dropped in reverence, as if to conceal their thoughts. Even a laugh at such a time seemed to jar discordantly on such enchanting silence, for they seemed, in that touching immobility, as if in communion with God. Laugh, as I have, ye that may read my letter, at its magic power; but when one reflects that it is our mothers, our sisters, our wives, that are praying, weeping, beseeching, and asking in the name of humanity, in the name of God, to overcome an evil that has ruined millions of the human race, and filled our jails and prisons, unless one be destitute of feeling, they cannot look upon such scenes unmoved. As the ladies passed a house yesterday, the husband stormed and the wife laughed; but no sooner had that multitude of solemn women commenced to sing

"'Nearer, my God, to Thee,'

than the husband burst into tears, and, throwing his arms around his wife, he said: 'My dear wife, I cannot resist that song. I am now convinced that it is the power of God that moves that column. Go and join them, and may God bless you.' Bulwer says, 'The pen is mightier than the sword.' I declare that prayer uttered from female lips is mightier than the law. I hope that moderation and consistency may ever accompany these movements, and nothing transpire to mar their dignity or true nobility. The epoch that crowned this movement will never e forgotten. It is just in its infancy; it will not only sweep over the Republic, but knock at all the doors of Europe for admission, and women will at last, by this movement, have an epitaph written upon that which is less perishable than marble—upon the hearts of untold millions—by the touching pencil of gratitude. Our women as I close, are again on the march. They have divided into squads, and their songs and prayers constantly fall upon the ear, thence to be borne aloft upon the invisible chords, and rehearsed to the courts of God by the heavenly harpists."

COLUMBUS.—Population, 31,274. The liquor-venders represent 400 saloons; and in 7 weeks of earnest Christian labor, 7 have

yielded. The others are stubborn, and resist all the gentle and tearful prayers and entreaties of the women. The *Journal*, a prominent paper here, battles spitefully against the revival; while a Rev. Mr. Kellogg, an Episcopal clergyman, preaches against it. But Jehovah reigns, and opposition always helps a divine cause.

CHILLICOTHE.—Population, 11,000. The women have just begun here, and will have a hard struggle with a strong opposing element and 130 saloons to close.

WOOSTER.—Population, 5,419. The report is made that out of over 40 saloons, all except 5 have surrendered. The 4 largest closed first, and the others followed in quick succession. The praying band here numbers 330 women, and works with a will in the blessed cause.

BUCYRUS.—Population, 3,066. The movement commenced here about the middle of March, and but little has been done as yet. The men have pledged the sum of $30,000 to sustain the women. The German saloon-keepers here employed a brass band to follow the crusaders on their march, and play wherever they prayed. But the music-cure has no power on the women; and the moral effect is intensified by the opposition.

CAMBRIDGE.—Population, 2,193. Prayer and Christian love have closed 4 saloons in this town, and the owner of the brewery emptied his stock of beer into the creek.

TIFFIN.—Population, 9,000. There are 65 saloons here, and the women are just opening the campaign. One surrender has encouraged them to persevere.

PLEASANT PLAINS.—At the very first appeal made to a saloonist, the women all wept, as did the liquor-seller, and his signature was secured immediately; the saloons have all yielded.

LIMA.—Forty saloons are reported as existing here. Six are already closed, and the others closely invested; $62,000; has been subscribed as a guarantee fund.

ELYRIA.—There are 16 saloons here, and the women are determined to close them all. The members of the German fire-company said, "No beer, no put out fire"; but, if necessary, the women would rather man the engine themselves than submit to the reign of intemperance.

NEW PHILADELPHIA.—Several saloons have yielded here. The women are full of zeal and faith. Two drunken men jumped over the kneeling women, and entered the saloon before which they were praying; they were both arrested and fined, and the saloonist who sold them their whiskey was also fined the sum of $12 50, and sentenced to five days in jail; whereupon he told the women he would surrender, if they would pay his fine and save him from imprisonment, which they did; and he now heads their procession as they march to new victories.

BEREA.—Although just commencing in Berea, the crusade has proved a success, and 3 saloons have surrendered.

SOMERVILLE has closed its saloons, and whiskey is only secured from the druggist through a physician, both of whom are under a stringent pledge.

CLYDE.—The women are fully organized, and one white flag has been flung to the breeze, and the expectation is of a perfect victory. While one of the women was pleading with Carroll, a saloon-keeper here, she referred to the fact that her boys were becoming drunkards. "Oh!" said he, "I do not think I ever sold your boys any." "But," said the noble woman, with tearful emphasis, "you sell to somebody's boys."

DARRTOWN.—Population, 400. There were 4 saloons in the village; 2 have been closed, and 2 are still open. The women have enlisted for three years or the war. They will conquer.

MASON.—Population, 450. The crusade is just commencing, with six saloons to close.

WOODSTOCK had 3 saloons, which were all speedily closed by the power of prayer.

HAMILTON.—Population, 11,081. The women are moving steadily onward in the holy work. In front of Lorenz & Kraft's saloon, 35 ladies were grossly insulted by a crowd of drunken Germans, and one man was knocked down by a bystander while insulting one of the ladies.

MARIETTA.—Population, 6,000. So far, earnest Christian love has closed up 7 out of the 57 saloons in this beautiful city; it is hoped that all of these haunts of sin may speedily yield.

YOUNGSTOWN.—Peculiarly cursed with saloons, the wives and mothers of this city are banded solemnly together to utterly root

out the traffic. Though just organized, 3 liquor-sellers have responded to their appeals and closed their saloons.

WALNUT HILLS.—The women are full of zeal and hopefulness here. They have secured 1,500 signatures to the pledge, and closed 5 of the many saloons in the place.

NORWALK.—The gracious work of revival has commenced here, and the band are following their Master in the *Via Dolorosa* of scorn and insult. On the 17th of March, while praying in front of Hundle's saloon, Mrs. Hundle dashed six pails of water among them; and at Methaupt's, the drunken men in the saloon drank and spit their tobacco-juice on the floor among the kneeling women, while one drunken German made a mock prayer on his knees, drinking from a tankard of beer, and praying to God to always give him "blenty beer."

ST. MARY'S.—Twenty-six saloons supply this village with alcoholic beverages. Prayer has closed 5 so far, and others are sure to follow.

GALION.—Six surrenders so far, and, with quickened faith, the temperance women continue their work.

DENNISON.—There were 17 saloons here when the women organized; now they are concentrating energy and faith against the 4 which remain unclosed.

ADA.—This village, with the musical name, has been made glad by the closing of 5 out of its 6 saloons. The end draweth nigh.

PLYMOUTH.—Not only have 5 saloons been closed by prayer-power, but the appeal to the town council has secured the passage of the prohibitory ordinance, which ends the sway of alcohol.

MANSFIELD.—Population, 10,000; saloons, 150. This place has been the scene of most earnest effort, the anti-temperance element being powerful and bitterly hostile to the movement. Only two saloons have as yet yielded. Rev. A. Magenhaur, the German Catholic priest, opposes not only this revival, but favors drinking in all its phases.

MOUNT VIENNA.—Five saloons are visited daily by the band of cross-bearing women. On one of our coldest days, they were out from six o'clock in the morning until eleven at night. At Irvine's saloon a tub of water was thrown on the pavement and

over their feet; but the men took off doors and brought them, and also rolls of carpet, and placed them on the ice-covered pavement, so that the good sisters could kneel with comfort.

West Union had only 4 saloons in a population of about 400. A strong public sentiment aided the women, and in a few days all were closed, and West Union is among the many towns which are entirely free from the rum traffic.

Warren.—The women have here, as in other places, had their faith tested by the insults of a drunken rabble. While going the rounds of the saloons, a beer-wagon followed them containing three Germans beastly drunk, drinking beer and offering it to the crowd; the citizens finally drove them off, and threatened to stave in the heads of the beer-barrels.

Felicity.—This little village had only one saloon, which the women determined to assail; but the saloonist anticipating the raid, shipped his liquors to Cincinnati, and, when the band arrived, they found a barber's pole outside the saloon, and a woman scrubbing the floor, and not a barrel in sight. A wise saloonist he.

Towns and Villages in which the saloons have all been closed other than those already mentioned: Corwin, Hanover, Fort Ancient, Yellow Springs, Woodstock, Mount Carmel, West Milton, Mechanicsburg, Milford Centre, Avondale; Jeffersonville, 3 closed in 3 days; Mount Sterling, Osborn, Alpha, Sunbury, Galena, College Corner; West Jefferson, 8 saloons; all the bells rang when the last yielded; Darbyville, North Lewisburg, Bellevue, Harmony Village.

In many other cities and villages the movement is in progress, but it would only crowd these pages to mention them; the most noteworthy places where the work is in progress have their record here, and, as the revival is just beginning to develop its power, we can only give its history in this its earlier period, leaving to the future a fuller account of its results.

INDIANA.

Early in January, the work of temperance revival commenced in Indiana. Shelbyville was the first place where the crusade be-

gan, it holding the same relation to the movement in Indiana that Washington C. H. did in Ohio. The legal element here is more marked than in Ohio. The Baxter law is the great adjunct of the women; hence in many places they devote themselves almost exclusively to battling against the granting of licenses by the county commissioners.

This law provides that no man may keep a saloon or sell intoxicating liquors until he has secured the signatures of a majority of the voters in his ward or township to a petition asking for such saloon. He is required to furnish bondsmen, who shall be liable for any violation of the law on his part; and, furthermore, the property on which the liquor is sold is liable, as under the Adair law in Ohio. As may be readily seen, not one saloonkeeper in twenty can comply with all of these conditions and carry on a profitable business.

In securing these petitions, dead men's names have been used, and those of men who never gave their consent to their use. Gross frauds are thus constantly practised in securing licenses. Nevertheless, this most excellent law has, in the rural regions, worked to a charm, and hundreds of saloons have been closed through its efficient provisions.

SHELBYVILLE.—This being the first place to start in the great work, we will devote the more space to its history here. Besides a distillery and a brewery, there were 15 or 20 places where liquors were sold as a beverage. The women organized early in January, and commenced operations at once on the Ohio plan, visiting the saloons regularly.

After their first visits, they met and organized in the following form:

"We, the undersigned ladies of Shelbyville and vicinity, do hereby organize ourselves into a league to be called the Women's Temperance Union, for the purpose of suppressing the liquor traffic, and we solemnly pledge ourselves to use all just and honorable means in our power to accomplish this object."

Among the hundred names already signed to this paper are those of Mrs. Elliott, wife of the President of the First National Bank, Mrs. Judge Wright, Mrs. Rev. G. P. Jenkins, Mrs. Dr. Green, Mrs. Professor Harrison, Mrs. Dr. Robins, Mrs. Dr.

Parish, Mrs. Dr. Clayton, Mrs. Thompson, Mrs. Hattie Robins, Mrs. Sprague, Mrs. Lide Shaw, and Mrs. Cumback. All these are of the town's first people, as are all of those actively engaged in the movement.

The saloon-keepers, growing weary of their continual pleadings and processions, finally united in sending a legal protest against the crusade.

On Saturday afternoon, while the Alliance prayer-meeting was in progress, a quiet knock was heard upon the door; on opening, the Alliance was presented by the deputy marshal with a remarkable document, bearing the ear-marks of a legal gentleman. The signatures attached to this document have evidently been placed there by trembling hands—trembling, doubtless, with joy at the nearness of their deliverance; for I presume the originators and signers of this remarkable document expected that it would produce more consternation among this band of praying women than did the handwriting upon the wall during a drunken revelry in other days. The paper reads as follows:

"*To Mrs. John Elliott, President of the Shelbyville Women's Temperance Alliance, and to all others concerned:*

"You will hereby take notice that from this time henceforth, if the Temperance Alliance, of which you are the President, either congregate on, near, or about our premises or places of business for the purpose of holding prayer-meetings or other meetings, obstructing the sidewalks or entrance to our premises or places of business, or in any manner interfering with our business, or in any way molesting us or our agents by your meeting, we, the undersigned liquor-venders and saloon-keepers of the city of Shelbyville, will hold you and your husbands liable in a civil action for damages resulting to our business, trade, and avocation by your obstruction, interference and annoyance to us and to our business. This notice is to be considered in force from and after its reading.

August Deprez,	Silas Metzger,
Milton J. Nickum,	O. G. Keck,
Robertson & Nickum,	S. O'Connor.

These noble women, who could pray so fervently, were equal to the occasion, and sent the answer on the next Monday:

"*Messrs. August Deprez, Milton J. Nickum, Robertson & Nickum, S. O'Connor, Silas Metzger, and O. G. Keck:*

"Gentlemen: A letter directed to the 'Women's Temperance Alliance,' bearing your signatures, was received on Friday, the 6th instant. As our

designs and desires seem to have been misunderstood by you, and as our watchwords are peace, persuasion, and prayer, instead of threat, menace, and force, we beg you to accept our thanks for your letter, and to receive, in the kindly manner which dictates it, this reply.

"Gentlemen, you threaten us. We answer in the kindness of our hearts.

"You warn us to cease praying and singing in the vicinity of your saloons, because, as you suggest, it causes a loss of money to you.

"Permit us to answer by saying that it is you who are destroying our property, consuming our resources, interfering with our peace, sapping our health, blocking up our sidewalks and streets with your drunken men, and putting us to tens of thousands of dollars' expense to restrain and punish the criminals you make.

"Respectfully transmitted by the Women's Temperance Alliance.

"Mrs. JOHN ELLIOTT, President.

"Attest: Mrs. MATTIE S. THOMPSON, Acting Secretary.

"SHELBYVILLE, IND., Feb. 10, 1874."

A twin brother of the above was served upon Mr. John Elliott, as the husband of Mrs. Elliott, President of the Alliance. It is hinted that, when the officer started for the place of meeting armed with this document, those whose names are attached placed themselves in a position so they could observe the doors of the church, expecting to see the ladies, panic-stricken, rush to their homes; but instead of this, they knelt down and returned thanks to God that these men showed that they were afraid of prayer, and that it does interfere with our "said business." What course the women's Alliance will pursue I do not know; but I do know that, now these fellows are scared, they will in some way press the matter the stronger, and I think woman's tact will find a way to reach their ears.

Nothing daunted by the stubborn opposition of the rum interest, the women have steadiiy moved forward, and, by the combined power of love and law, they will yet free their beautiful little city from the unholy traffic.

MADISON.—Here without effort the saloons have been reduced, through the excellent Baxter law, from 44 to 26 in a single year. The women are in earnest, and are resolved that they shall all be closed. They have prepared two pledges: one for petitioners whose names are on dealers' applications to withdraw them, and the other to never sign a petition "while the earth lasts."

RICHMOND.—Population, 13,000. Here the law is an auxiliary

of the Gospel, and, while one band visits saloons, another stays at the court-house to oppose by their counsel and presence the granting a license to any man.

At one of the public meetings, a mother of a noble boy arose and said, "If this reform succeeds, my son will never be a drunkard." This one remark reveals the secret of the intense feeling and earnestness of the mothers of our land in urging on this noble work.

A gentleman also gave utterance to the dominant feeling among the Christians of Indiana when he said of the liquor-sellers: "We will give them every chance to yield gracefully; then, if mercy don't succeed in winning them, justice must compel them to quit."

One saloonist has yielded here, and others are expected to follow.

INDIANAPOLIS.—Meetings of great interest are being held here, and the city has been organized for the movement by wards. The women are at present using their influence against granting permits to sell by the county commissioners.

NEW ALBANY.—The crusade has commenced, and saloons are regularly visited. At Rouff's saloon the band was insulted, but started again the next morning, more determined than ever to destroy every saloon in the city.

MARION.—This place has just had a jubilee over the surrender of the last saloon. Cannons were fired, bells rung, and the whole town was alive with joyous excitement.

DUNKIRK.—The women met, and appointed a committee of twenty to enforce the provisions of the Baxter law.

PORTLAND and MUNCIE are working on the same plan as Dunkirk—trying by legal means to destroy the enemy.

FRANKFORT has a population of 2,500. The crusaders are well organized, and 4 saloons have already surrendered. All the voters, except 47, are pledged not to sign petitions for grog-sellers.

JEFFERSONVILLE.—Almost spontaneously the women of this city rose against the great evil. They met, organized, and adopted the following preamble:

"*Whereas*, We believe that a crisis has been reached in which due popular sentiment demands the cessation of the liquor traffic; that our object

shal. be by moral suasion to induce liquor-dealers to abandon their business for their own welfare and that of humanity; that, uniting our prayers, we will never cease pleading until our object is attained."

Great solemnity has marked their efforts. They felt they were engaged in God's work, and that the only preparation needed was to be endowed with a strong and abiding faith in his promises. In the prosecution of their work, they have sought to reach the hearts of those with whom they have labored, avoiding, as far as possible, any effort at compulsion, or even annoyance. By so doing, they are convincing even the dram-seller that, while they war against the traffic, yet they desire to save the soul of the trafficker. Very few men, no matter how hardened, can listen unmoved to the beautiful songs and earnest prayers of these faithful Christian women. Oftentimes, as the memories of long ago—mayhap of a mother's prayers and tears—are revived, strong, hard-featured men are seen to weep like children, and to go away wondering what it could mean. In their solemn march, they have been compared to a funeral procession; and well they may, for there are mothers there who mourn their first-born slain, and there are mothers, wives, and sisters who are pleading for the lives of those dearer to them than life itself. The results of the movement, so far, are a falling off in the traffic, a decided improvement in the moral sentiment of the community, and a general religious awakening. An appeal to the common council has just resulted in the passage of a bill raising the license fee to five hundred dollars. The despatch of the Associated Press asserts that this course will drive some of the best German citizens to Louisville. We hope Louisville will follow Jeffersonville in assailing the rum traffic. The citizen who sells whiskey is always an injurious element in society.

COLUMBUS.—Here two surrenders have gladdened the crusaders, and, inspired by that earnest but quiet Quaker spirit dominant in Columbus, they are steadily moving on to victory.

BLUFFTON is happy in having closed the last saloon in the place.

PRINCETON.—Here a fully organized band is working through the Baxter law, watching and praying both.

KOKOMA is blessed with a noble set of women, led by the earnest Quakeress, Mary Rogers.

HUNTINGTON includes tobacco in its work of reform. Bad as this nerve-destroying weed is, one thing at a time is best.

NORTH VERNON is full of determination. Witness this their enlistment-rule. The following is signed by forty-four ladies:

"We, the ladies of North Vernon, whose names are annexed, do hereby pledge ourselves individually that we will, God being our helper, prosecute the work already begun until the evil of intemperance is entirely banished from our midst."

SOUTH BEND is working hard. Schuyler Colfax presided at a meeting, and gave words of cheer. Logansport, Cambridge, Evansville, and numerous other places have commenced the work. Valparaiso has been in the battle, fully equipped, for several weeks. All over the State temperance revival-fires are kindling, and the promise is of a brilliant campaign and most glorious successes. Indiana so far stands next to Ohio in this grandest movement of the age.

ILLINOIS.

The glorious work is gradually spreading through this State, and new places are so rapidly coming into line in the crusade that it is difficult to follow the movement.

CHICAGO.—The women bore to the council chamber a petition, containing 60,000 names, pleading for the closing of the tippling-shops on Sundays. Their petition was unheeded, and, unprotected by the police, they marched back to the church, attended by a mob of some 5,000 human hyenas, who insulted, jostled, and even spat upon them; they bore it resolutely, and are determined to work on for life against the deadly evil which can so brutalize these creatures as to make them forget their manhood. The city has been divided into four sections, and pledges are being prepared, and the women are getting ready for action. The women called on Mayor Calvin to request him to veto the Sunday liquor ordinance, but he absolutely refused.

OSWEGO has been for some time engaged in the crusade. An Ohio tabernacle on wheels is in use, and conveys the women from one saloon to another. The Germans held a meeting here, and passed resolutions against God's work.

SPRINGFIELD is earnestly working in the crusade; the lines of battle are being drawn closer, and before long triumph will cheer the band of Christ's workers who are laboring so faithfully.

GALESBURG and METAMORA are both working, through the women, in circulating "No license" pledges.

PONTIAC.—Here the ladies asked the common council to stop the sale of rum, which kind request they not only refused, but applied to the mayor for extra policemen to protect the saloonists from the terrible crusaders!

FARMER CITY.—The women are organized here for legal and spiritual action combined. They exhibit great zeal, and have appointed committees to do thorough work.

DIXON, Bloomington, Yorkville, Sparta, and many other places are in the field, and others will rapidly follow. We hope the time is not far distant when the noble State which gave us the martyr President will be as free from the curse of rum as the country, through his glorious emancipation proclamation, is from that other evil, slavery.

MICHIGAN.

Next to Illinois comes Michigan; for all over the State the good work is commencing, and seems to be crowned with marked success everywhere.

ADRIAN heads the list; for here God has wrought a most blessed change. The women have a splendid organization and have adopted the patrol system, used with such marked success in many places in Ohio. Every saloon is watched by regular guards from 8 o'clock in the morning till 11 o'clock at night. This virtually closes the saloons; and though several have surrendered, the women are fully determined to utterly uproot the traffic. Every source of power is made available. They had Mr. C. Baker arrested as a habitual drunkard, and Mrs. Tyler sued a saloon-keeper for selling to her son. Mr. Lawrence, of the Lawrence House, has made a full surrender. The students in Adrian College have nearly all signed the pledge, and every sign augurs well for the perfect success of the movement. All hail, Adrian!

DETROIT.—There are 1,400 saloons in this chief city of Michi-

gan, and yet the Christian women have fully organized, and are going to work with great zeal. A committee of 20 has been appointed to visit the Governor, the Mayor, and the leading men of business, to enlist their aid in the battle against rum. The Women's Alliance here held a meeting March 27, and were addressed by Elizabeth Cady Stanton.

FLINT.—The National Hotel has become a temperance house, through prayer and persuasion. Greatly encouraged, the women are pressing on to other victories. They are fully organized, and will doubtless, as in so many places, accomplish their work.

ARMADA.—The women here are organized, and are holding mass and prayer-meetings, preparatory to moving on the enemy's works.

Late advices from MANISTEE represent the interest as greatly on the increase. The last week in March, the work received a new impulse, and meetings are being held nightly. Hundreds have already signed the pledge, including many hard drinkers. Every druggist has signed the dealers' pledge. One saloon has already been closed, and others are tottering. A free reading-room and coffee-house have been established.

ALLEGAN has been freed from the traffic.

At St. Joseph, Sturgis, Jacksonville, Kalamazoo, Ann Arbor, Grand Haven, Grand Rapids, and other places, praying bands are at work.

WISCONSIN.

MILWAUKEE.—The ladies belonging to various churches in this city have held several meetings to consult upon the best plan of organization for the work. The second of these meetings was held at Spring Street M. E. Church. There were about one hundred present, and it was determined to at once circulate a total-abstinence pledge, and take such further action as may be deemed advisable. Another meeting will be held on Friday afternoon, at four o'clock, in the Spring Street Congregational Church, to mature the organization and determine upon a permanent plan of operations. An invitation to the ladies of the Catholic church to join in the movement was met by the response from one of the "fathers" that it was against the rules of the church for members

to unite with Protestants in such work "as should call them into other churches." There was, however, one Catholic lady present, who, we suppose, will be taken to task therefor by her spiritual rulers. A good deal of zeal and determination is manifested by the women of this city. They declare they will keep steadily at the good work until they effect an inroad upon the evil business of liquor-selling.

Fond du Lac.—A large and enthusiastic temperance meeting was held at Fond du Lac. "The hall was densely packed, at least one thousand persons being present; while the stage was occupied by several clergymen and a choir of forty or fifty singers from the different churches of the city." Stirring speeches were made by Revs. Woodhead and Case, and others. The account thus concludes: "A number of men, with pledges and pencils, went through the vast assemblage, and hundreds of signatures were obtained; while, to keep the scene from becoming monotonous, the choir sang the grand old hymn of 'Coronation.' The campaign is fairly opened. Look out for stirring times at Fond du Lac."

Monroe.—At Monroe, Green County, great enthusiasm prevails. "Union meetings are being held in the various churches, and ministers of all denominations meet together upon a common platform, and speak in favor of the prosecution of the great reform. No meeting-house or hall in town is large enough to hold the people who turn out to attend these meetings." Over two thousand persons met in Turner's Hall last Sunday evening, and five hundred went away, being unable to obtain standing-room. A Catholic clergyman had hired the hall, and invited others to come. But the Turner's Association had made it a condition, in renting the hall, that there should be no other exercises than a lecture by the Catholic clergyman. The report says: "The consequence will probably be the building of another hall, as men of capital and enterprise pledged themselves at once to raise ten thousand dollars for that purpose within twenty-four hours. Two or three times that sum can probably be raised without difficulty, if needed." Reports of a similar character to the above come from several other towns in the State. All the indications are that there is a glorious temperance awakening in Wisconsin.

BEAVER DAM.—A resident writes: "Our people are beginning to get waked up on the temperance movement. Two general union prayer-meetings on the subject were held last week, and one ladies' prayer-meeting. This week there is to be a ladies' prayer-meeting every day and a union prayer-meeting every evening. May God speed the cause!"

BLACK EARTH.—At a meeting of ladies, the following resolutions were adopted:

"*Whereas,* Our temperance laws are openly and daily violated in our village, and vigorous efforts have not been made to enforce them; therefore be it

"*Resolved,* That we, the temperance women of Black Earth, form ourselves into a committee, whose duty it shall be to assist in searching out instances of violation of these laws, especially in regard to selling liquor to minors and habitual drunkards, and report such violation to those persons whose duty it is to prosecute the criminal.

"*Resolved,* That we aid and sustain wives, mothers, and sisters in endeavoring to bring to justice those persons who are constantly placing temptation before their loved ones, thus bringing disgrace and ruin on themselves and all connected with them."

KENOSHA.—At Kenosha, a large temperance meeting was held. "About fifteen ladies, representing the Women's Temperance League, were on the platform. Mr. John Nicoll, one of the true temperance men of this community, presided, and the audience was addressed by Rev. Geo. F. Whitfield, Mr. John Nicoll, Alderman E. G. Durant, Mr. James Watson, Mr. A. S. Edwards, Rev. H. M. Simmons, and Mrs. K. D. Wheeler. Enthusiasm ran high during some of the speeches. The ladies circulated a pledge among the legal voters, requiring each subscriber to use his vote and influence in choosing temperance men for city officers at the coming election. There is a general shaking up of the dead bones in the city, and the temperance people are very determined in their work, and not less confident that they will accomplish a permanent good for the cause."

WAUPUN.—At Waupun, organizations are on foot, and the ladies promise active work. Brandon has been divided off into districts, and petitions are in circulation to the only saloon-keeper of the place to quit. Aside from these petitions, the force of effort is directed to securing no-license boards in the coming elections.

REEDSBURG.—The women of this place are moving in the liquor crusade. A saloon-keeper made a violent attack upon temperance people a few weeks ago through our village paper. It brought out some plain talk to him and against the liquor traffic through the *Free Press*. He rejoined, and replies followed which evidently intimidated him and others in the business. Some of our praying women met for prayer and conference. They were deeply moved to cry to God for help and gain encouragement from his word in efforts to dry up the liquor traffic and rescue its victims. They adopted a pledge of fidelity to each other and of work in the cause, and obtained 193 signatures to it in three days. One young lady of the working committee visited, alone, the various saloons to talk with the keepers and ask their wives to sign the pledge. One of them told her that he should surrender his license and go upon a farm. A Woman's Temperance Union has been formed, and a platform of principles and measures adopted: 1st, to unite all the women in the region who can be reached to work in the cause; 2d, to obtain pledges from all men and boys, including saloon-keepers, to abstinence from liquor, and work in the cause; 3d, to see that the provisions of the Vogel law are rigidly enforced. A large and efficient committee is now at work securing pledges from men and boys. They intend to beard the lion in his den by arguments and entreaties with liquor-sellers to give up their business. Great excitement and enthusiasm is awakened through the town.

WHITEWATER.—The Whitewater temperance people expect to carry the spring election on the issue of license or no license.

OSHKOSH has entered the field, and the women are visiting the saloons. After prayer, before one of the tippling-shops, a package of tracts which was placed on the floor was rudely kicked into the street.

At the recent village election held in VIROQUA, Vernon County, the anti-license ticket was elected by a large majority.

The ladies have organized for temperance work in LA CROSSE, and are now engaged, through their committees, in circulating the pledge through the various wards.

RIPON is organized for action, and, in the smaller cities and villages throughout the State, the good work is commencing.

IOWA.

DUBUQUE.—The two saloons on Findlay's Block have been notified to quit the premises on the first of May.

DAVENPORT.—The women here are organized under the name of the Women's Progressive Temperance Society. They profess to rely entirely on God for success, and are arryaing for a vigorous crusade. Mrs. Fawcett, Mrs. McGonigal, Mrs. Miller, Mrs. Tuomey, and Mrs. Archer constitute the energetic executive committee. The object of the association is twofold—to destroy intemperance by law and love.

CLARINDA is successfully laboring in the ranks. Much power attends the band as they invest the saloons. The following amusing incident is told of the work here :

"A clergyman at Clarinda was away from home when the crusade began. He returned in the evening, and saw his wife standing at the bar of a saloon singing as loud as she could yell. He supposed she was drunk, and entering the saloon, the tears rolling down his face, he said : "Come home, wife ; you have ruined me. Drunk—drunk—drunk !"

MUSCATINE is in earnest. Meetings have been held, and all the steps which ensure success have been taken. Saloons are visited every day, and solemn song and holy entreaty is heard where the obscene jest and profane oath were once so common. Mr. Fitzgerald, of Muscatine, was absent from his saloon when the ladies visited it. When he returned and found that they had been grossly insulted, he gave his bar-keeper a sound drubbing.

At WATERLOO the women are at work on the Ohio plan.

BURLINGTON and MANCHESTER take their places also in the good work, together with very many villages throughout the State. Enthusiastic temperance meetings are being held everywhere, and the tide is rising.

MARYLAND.

BALTIMORE is at present turning its energies toward the local-option law. The women, however, are as active as the men in the campaign. On March 30, an enthusiastic mass-meeting was held in the Caroline Street M. E. Church. Rev. Dr. Bates and others delivered addresses. A large delegation of men and ear-

nest women visited Annapolis, chartering a steamboat for the purpose, and presented a petition in favor of local option. After having their petition read in the House of Delegates, they prayed in the hall, and sang, "Praise God, from whom all blessings flow." Though the bill met with defeat in the Legislature, still temperance sentiment is on the increase throughout the State.

CUMBERLAND, HAGERSTOWN, and some of the small towns in the vicinity of Baltimore are in motion. T. C. Evans, S. L. King, Miss Emma J. Steel, Mr. Reed, Rev. Thomas Myers, Rev. T. L. Poulson, and many other prominent Good Templars are working for "local option." The Catholics of Baltimore are also displaying unusual zeal in behalf of the same law.

DELAWARE.

Little Delaware has always held a front rank in the temperance war, and we are not surprised to hear that she, too, is moving in the good work. The interest throughout the State is steadily rising, and meetings full of vim and power are being held.

NEWPORT.—An enthusiastic meeting to promote the cause was held in the M. E. church here. Rev. Mr. Riggs, the pastor, and R. M. McDonnell, Esq., of Wilmington, delivered addresses. It is expected that the women will organize at once, and proceed to assail the saloons in the town.

WILMINGTON.—The women of this large city are actively engaged in the crusade. They are well organized, with the usual committees, and are working on the Western plan, circulating personal, dealers', physicians', property-holders', and druggists' pledges. All the druggists but one have signed the pledge, and several rumsellers express a desire to give up their business, if they can only find other employment. These successes in Wilmington are prophetic of the success of the work throughout the State.

PENNSYLVANIA.

PHILADELPHIA.—The women of this city have been working as a temperance alliance with great earnestness, mainly in the circulation of the pledge and in trying to educate public opinion. A great victory was gained here early in March. An appeal was

made for the enforcement of the Sunday liquor law, and the Court of Common Pleas decided that the saloons should be closed, which resulted in the issue by the mayor of the following proclamation as soon as the ruling of the court was made known :

"MARCH 7, 1874.

"TO ALL WHOM IT MAY CONCERN :

"In consequence of the interpretation this day placed by the judges of the Court of Common Pleas upon the act of Assembly of 1855, relative to the sale of intoxicating liquors on Sunday, notice is hereby given that orders have been issued to the police force to aid in bringing the violators of its provisions to justice. All good citizens are earnestly invited to co-operate with the authorities in enforcing the law.

"By order of the Mayor.

"KENNARD H. JONES, *Chief of Police.*"

Orders to the police were given by telegrams to the various lieutenants from the central station, as follows :

"LIEUTENANT : Direct your men to see that all taverns and drinking-saloons are closed to-morrow. Any found open and doing business, the officer will appear at the Central on Monday morning for the purpose of swearing out a warrant. If any places are reported being open, the officer on the beat will be held responsible. Officers are to note particulars.

"By order of the Mayor."

Whether from the effect of the mayor's proclamation and his expressed intention of enforcing the law vigorously, or whether as a responsive result of the action of the Liquor-dealers' Protective Association, the drinking-saloons in the city were on Sunday, without exception, closed up tight, there being very little "side-alley" or "back-door" patronage extended any of the saloons. As a consequence, the streets were very quiet and orderly, and a direct benefit of the enforcement of this law was the gratifying absence of the brawling sounds which have in the past emanated from many taverns and beer-saloons, disturbing the otherwise solemn quiet of the day. But few arrests were made for drunkenness throughout the city—probably not a fourth of those which generally take place. In the Second and Third Districts but few inebriates were locked up. In the Fourth District there were but four, and in the Eighteenth but ten.

On Sunday, March 8, a temperance mass-meeting was held at the Assembly Buildings, under the auspices of the Women's Tem-

perance Praying Band. The audience present was not so large as was expected; yet the services were characterized by that spirit and enthusiasm which is calculated to inspire others with an interest in the work, and to continue the inroads which are to be made in the liquor traffic in that city. The meeting was opened with singing and prayer, after which Dr. H. Leech made a few remarks. He advocated total abstinence, and claimed that moderate drinkers could not be faithful Christians.

Mrs. Dr. Elizabeth J. French was then introduced, and made an earnest and excellent address. She said:

"We are here this afternoon to celebrate a grand and solemn epoch in the history of Philadelphia. This day represents what every one of the week ought to be—a day with closed bar-rooms and saloons. We have thus succeeded in shutting up those dens of iniquity for fifty-two days in the year. One-seventh of time has been gained. Sobriety is all that is needed to make the citizens of the United States first in art, science, literature, and mechanics; but rum makes us paupers, invalids, and maniacs. Men who have the strongest arms and most generous hearts are those who are total abstainers. In epidemics, the drunkards, who are depleted and exhausted, are mowed down and swept away, while temperance men are able to resist the influence of disease. When the cholera attacked the city of New Orleans in 1848, it was found by the death-rate that the first who fell victims were those whose constitutions had been broken down by the use of liquors. Tonics and bitters, which contain a large amount of alcohol, were branded by the speaker as a means by which the seeds of drunkenness are spread broadcast through society.

"Alcohol is always injurious to the human system, and should never be given in any form as a prescription. The women intend to continue their work unceasingly. They propose to ascertain the number of church members, in full communion, who are carrying on the liquor traffic, either personally or by renting their property for that purpose, and then to plead with them, in the name of God, to give up the business. They will also find out who it is that sells liquor to our minors, which is an illegal act. It is computed that one-third of the drinkers in this city are not twenty-one years of age, and that, if the law on this point is enforced, the number of drinkers will be materially decreased."

The good work is progressing slowly in Philadelphia. Vast multitudes attend the many meetings held in the city. Daily prayer-meetings are held, and the women are on their knees often, seeking direction and guidance from above. The signs of good results ere long are many and hopeful.

PITTSBURG.—Great interest has been exhibited by Pittsburg women in the movement. Close to Ohio, and in constant intercourse with people from the redeemed region, a desire to emulate their successful sisters seems to animate them. They are counselling and praying, and are following in the footsteps of the Philadelphia women in demanding the closing of the liquor-saloons on the Sabbath. With a large foreign population, the work here will meet with much opposition.

WARREN is at work through law, and fifteen liquor-dealers have just been indicted for violating the local-option law. The battle was too hotly contested, when the law was secured, to permit its violation with impunity.

TOWANDA.—The women's movement has commenced here, and daily prayer-meetings, the sure precursors of the anti-alcohol revival, are being held, and the good women of this city are full of fervor and are very hopeful.

TUNKHANNOCK is aroused, and many other places are commencing their work for Christ and temperance.

NEW YORK.

Soon after the movement began in the West, a quickened interest was observable among the temperance people in the great commercial emporium of the land. Fair reports were given in the daily journals, and editorially it was treated with respect. The interest gradually increased, until several large meetings had been held. The Board of Managers of the National Temperance Society and Publication House issued a call for a meeting of the clergy of New York city. A large number attended, and Rev. Dr. S. Irenæus Prime, of the New York *Observer*, was elected chairman, and J. N. Stearns, of the National Temperance Society, secretary. A series of resolutions were then presented by Rev. W. C. Steel, and, after discussing the whole matter, a committee was appointed, consisting of the following clergymen: Rev. Drs. J. Hall, G. H. Hepworth, H. Crosby, C. F. Deems, H. D. Ganse, and C. D. Foss, Revs. W. T. Sabine, W. C. Steel, J. B. McCullough, and G. Halsey Moore, to whom all resolutions were submitted. At a subsequent meeting,

resolutions were presented and adopted, of which the following were the most important:

"*Resolved*, That, recognizing the influence for good or evil given in this matter to women, they be invited to associate themselves together for the promotion of the temperance cause, and that a central union be formed, consisting of two members from each congregation, with local auxiliaries.

"*Resolved*, That Christian women be, and hereby are, urged to employ all the time and energy they can afford from domestic and other duties in instructing, persuading, and influencing their neighbors, in all Christian ways, in favor of consistent and intelligent temperance."

Some of the more radical temperance clergymen on the committee thought it best to so phrase these resolutions that they would represent both conservative and more advanced and correct sentiment on the subject. But the earnest temperance men and women, together with very many ministers, protested against the whole action, and asserted that there could be no compromise where essential moral truth was concerned. Very soon protests were most distinctly uttered all along the line. At a meeting held in Rev. Dr. Bottome's church, under the auspices of the Sons of Temperance, Rev. Messrs. Boole and Steel expressed distinctly their disapproval of the compromise. J. N. Stearns offered the following resolution, which was passed unanimously:

"*Whereas*, Drunkenness comes from drinking, and drunkards grow from moderate drinkers; and

"*Whereas*, True temperance consists in the moderate use of all good things, and total abstinence from all bad things; therefore,

"*Resolved*, That 'all consistent and intelligent temperance' demands total abstinence from all intoxicating liquors as a beverage."

The Methodist preachers' meeting, also, by most decided action, recorded its views in favor of "total abstinence":

"*Resolved*, That we most emphatically affirm our full belief in the principles of total abstinence from all intoxicating beverages, as affording, first, the only safety; second, the only effective example; third, the only basis for any radical, permanently successful temperance movement.

"*Resolved*, That, while we long for and continually work toward legislation entirely prohibiting the liquor traffic, we will yet use our best endeavors to secure the limitation of that traffic by the enforcement of existing laws, and the enactment of such additional laws, looking toward the final result we seek, as a more enlightened public conscience will sustain.

"*Resolved*, That, recognizing in the spontaneity of the movement in the

West one of the chief signatures of its divine leadership, we deem it inexpedient for us to propose to the women in this vicinity any scheme of specific measures, yet that we pledge our hearty co-operation in any such judicious plans, under divine guidance, they themselves may devise."

Immense and enthusiastic meetings have been held in many of the churches of the city, and regular daily prayer-meetings have also been held in the Forsyth Street, Seventeenth Street, and Twenty-fourth Street M. E. churches. Harlem has been at work under the leadership of several of its earnest pastors, Revs. W. W. Bowdish, G. H. Virgin, G. Halsey Moore, and others working in the good cause. Dr. Dio Lewis has twice visited the city, and for days, without fee or reward, did yeoman service in the good cause. The National Temperance Society has been a most efficient auxiliary in promoting the crusade, not only in New York, but throughout the country. Its well-selected list of books for library, centre-table, tract visitation, and Sunday-school was just what the workers needed; and, through the magnetic energy and business ability of J. N. Stearns, Esq., the Publishing Agent, it has become one of the great centres of moral action in this crusade. Its publications on every phase of the question have been scattered broadcast for years over all the different States. More than forty millions of pages have been distributed, and have greatly aided in creating the public sentiment all over the land. Small parties of women have for some weeks quietly and unostentatiously been visiting druggists, grocers, and saloonists in the city, and some degree of success has thus far crowned their labors. The result in the city cannot be duly estimated. Moral forces are not always seen in their mighty workings; but thousands here, and also in other cities where no holy women patrol the streets or visit saloons, have given up the ruinous habit of drinking ardent spirits as a beverage. A living light is shining on the public mind throughout our land, and "our God is marching on."

The Committees of Two each from Forty Churches in New York city have formed a "Woman's Temperance Union" upon the basis of "total abstinence from all that intoxicates"; and elected Mrs. Rebecca Collins president, Mrs. E. H. Brown vice-president, and Mrs. Rulefson secretary.

One of the reporters called upon many of the liquor-dealers of the city, and reports that the sales by retail have fallen off fully forty per cent. Many leading men like Hon. Rufus F. Andrews and Hon. Chauncey Shaffer have entered the ranks of temperance, and are battling against the common foe. The Sons of Temperance and the Good Templars are working hard, and every man is at his post. It is earnestly hoped that, before long, yet greater results will be realized here from the crusade.

Dr. Crosby, Chancellor of the University, saddened his brethren and strengthened his enemies by preaching a sermon against total abstinence.

BROOKLYN.

Brooklyn, the City of Churches, entered into the movement at once with zeal and fervor. Fortunately for the cause, the Women's Temperance Society of Brooklyn had been in existence for several years; and when this society heard the distant echo of the bells in Western cities ringing out Intemperance and ringing in Sobriety, they immediately inaugurated measures for securing to their own city the benefits of the new movement.

Under the auspices of this society, pledges were circulated, prayer-meetings established, and mass-meetings held in several of the churches. The meeting held in Dr. Cuyler's church, where its heroic pastor has so long labored and done noble work for the cause, was on fire with enthusiasm. Dr. Cuyler, Dr. Duryea, Rev. Emory J. Haynes, Miss Smiley, and Rev. W. C. Steel spoke. The vast edifice was densely packed with people. Resolutions expressive of full sympathy with the women's movement were passed, and the work of trying to save Brooklyn from the rum-curse was commenced. This meeting was rapidly followed by others in Hanson Place Methodist and Hanson Place Baptist Churches, etc. Dr. Dio Lewis was present at these meetings, and urged immediate action against the traffic. The Women's Temperance Union also engaged most zealously in the work, starting a daily prayer-meeting; and with such earnest women as Mrs. Elwell, Mrs. Wilder, and Mrs. Johnson, the work has moved on with considerable power. On the 15th of March, prayer was held in a saloon kept by Charles Meyers, on Bridge Street. Through

the kind and gentle persuasion and prayers of the women, Mr. Meyers agreed to close his saloon, and is now at work in the temperance ranks, and is about opening a holly-tree inn or temperance restaurant. This was the first trophy of the campaign, and cheered the band much. The women of Brooklyn are actively laboring in the saloons, and circulating the personal pledge and the grocers' and druggists' pledge. The indications are, from the great religious fervor exhibited in the meetings, that the work in Brooklyn will be permanent. The band is not satisfied with merely working in the saloons and urging the signature of the pledge. We append an account of other work performed by them:

"DELEGATES FROM THE UNION PRAYING BAND CONFER WITH THE MAYOR AND COMPTROLLER.

"Mayor Hunter and Comptroller Shroeder were visited yesterday by Mrs. William Richardson and Mrs. Wilder, active members of the Union Praying Band, at the City Hall. The ladies complained that the excise law was not enforced, and liquor-dealers were permitted to deal out their poison on the Sabbath day; the side doors are left open. The Comptroller suggested that the praying band could enter the saloons and get evidence, and make complaint before a magistrate. He was of the opinion that, by continuous assault on the saloons, the good ladies would eventually succeed in banishing many of them from the trade, in order to escape the annoyances and interferences at the hands of the fair crusaders. Gentlemen were not likely, however, Mr. Schroeder believed, to take the same interest in the movement as the ladies.

"Mayor Hunter was of the opinion that something might be done by reducing the number of licenses, when the Comptroller remarked that the ladies were bent upon eradicating the evil entirely. There was no country where there were so many liquor-stores as in America, and this fact increased the use of strong drink.

"Mrs. Wilder suggested the propriety of getting up a petition to have all licenses revoked; but the financial officer of the city demurred, as the prohibitory law of Massachusetts had only tended to increase drunkenness.

"The Mayor said he would help them to reduce the licenses; he was not in favor of substituting 'light wines,' as the idea came from a German.

"Mrs. Wilder said the German lager-beer sellers are the hardest fellows to deal with. They say: 'Get away from here; we don't want your prayers.'

"Mrs. Richardson remarked: 'They don't believe in the Bible or anything else.'

"The Mayor promised to aid them in reducing the number of licenses, whereupon they withdrew, with the determination of calling upon the Commissioners of Excise and Police."

THE FIRST MASS-MEETING—A HEARTY AND VIGOROUS DEMONSTRATION—SPEECHES BY THE REV. DR. CUYLER, THE REV. DR. DURYEA, AND OTHERS.

The temperance mass-meeting in the church of the Rev. Dr. Culyer, in Brooklyn, called out one of those assemblages which seldom gather at any season removed from the excitement of a political campaign. Long before the appointed hour, the audience-room of the Lafayette Avenue Presbyterian Church was crowded, every standing-place being occupied as well as every seat. Soon, too, the Sunday-school room was filled, and yet hundreds came to the entrances, and were obliged to go away disappointed. This meeting was notable for several reasons. In the first place, it was called and wholly arranged by the women of Brooklyn, who, through committees, visited every minister in the city, and invited their co-operation and assistance, and thus secured united action and a healthful enthusiasm; and yet, while assuming the responsibility of the success or failure of the meeting, they did not court notoriety, but, on the contrary, resolved that after the audience should be assembled, the meeting should be in the hands of the ministers. This programme was followed out, except that, at the urgent request of Dr. Cuyler, Mrs. Elwell read the resolutions, and Miss Smiley spoke very briefly. It was notable also in another respect. It is well known that the ministers of New York and Brooklyn hold various views on the subject of temperance, some favoring the most extreme measures—total abstinence, absolute prohibition, and a prohibitory party in the State and country—and others regarding the use of wine in moderate quantities as perfectly consistent with the spirit of the Bible and the aims of the Christian religion. It will be remembered that two years since two of the most prominent of Brooklyn ministers were engaged in a discussion of the principle of total abstinence, the Rev. Dr. Cuyler taking strong grounds in favor of the principle, and the Rev. Dr. Duryea claiming that a moderate use of wine was not opposed to the Bible teaching or to the safety of society. Dr. Cuyler presided at last evening's meeting, and the Rev. Dr. Duryea made one of the most effective addresses. Nothing could indicate more clearly the unanimity with which the present movement has begun in Brooklyn.

In the audience were the majority of ministers of the city, and representatives from the various temperance societies. Letters were read from the Rev. Henry Ward Beecher, the Rev. Dr. Fulton, the Rev. Dr. Talmage, and the Rev. Dr. Budington, expressing hearty sympathy and regret that they were unable to be present.

The Rev. Dr. Cuyler made the opening address, in which he referred to the grand results of the woman's movement in the West, and read the state-

ment, made in yesterday's *Tribune*, of the number of liquor-stores already closed in Ohio and Indiana. Then, in an eloquent appeal to all Christians and true citizens of the city and State, he urged that they all move together to overthrow the cause of so much sorrow and crime, and closed by declaring the key-note of the movement and of the meeting to be "Prayer, persuasion, and praise."

The Rev. W. C. Steel, of Beekman Hill Church, then spoke, and was followed by the Rev. Emery J. Haynes. Mr. Ault, the reformed drunkard, gave an interesting account of how he came to be a drunkard, and of the influences which produced his reformation. The Rev. Dr. Duryea spoke as follows:

One of the grandest sights that a man can look upon is the human soul thoroughly aroused in all its passion and its powers. The human body never so appears the noblest work of God as when the soul is aroused with mighty energy within it; and when at once multitudes are fired, and every form is strained and every eye glances to show it, then there is something not only grand, but solemn, as when thousands of men were in Union Square during the war-time, and the men could not keep their feet with enthusiasm. What is it that sends simultaneously a mighty impulse over whole States, until men, women, and children are lifted to demonstrations? Whence, but from the Being who is as broad as space? This movement will result in immediate and in ultimate good. We can discuss the proper materials and exact composition of powder in time of peace, and test cannon at Sandy Hook when there is no war; but when the conflict presses, we want to use the powder and guns to shoot. There is, in time of general excitement, an advantage on the side of truth, and right, and purity. Some men are afraid of excitement—certain things never can be accomplished on the mind and character and heart of man without excitement. Where there is excitement you can get the attention of man; without attention you cannot persuade him. The excitement has produced attention. The newspapers are giving the record of this movement a space that you could not purchase for thousands of dollars for advertising. In times of excitement, that part of the mind beneath the judgment and beyond reason is sympathetic. When men are aglow with feeling, their hearts are like wax under the sun, soft, impressible; and then you may strike, and leave a mark that cannot be effaced. There is a subtle sympathy between man and man, and neighborhood and neighborhood, and community and community, that makes attempts at good be welcome in times of excitement for the masses. We have this advantage: the mind of the American people attends their hearts, excited through sympathy. Now is the time to go to work.

Resolutions were then read, which had just been adopted by the Brooklyn Young Men's Christian Association, to the effect that since the Board of Aldermen had recently leased a room over one of the largest liquor-stores in the city, the earnest protest of the Association be made against any

branch of the city government occupying, for any purpose whatever, buildings owned by liquor-sellers. The chairman put these resolutions to a vote, and they were unanimously passed. Mr. Morton presented a series of resolutions which he said came from the male citizens of Brooklyn, and which expressed sympathy with the ladies in this movement. These were passed.

Miss Smiley, who had been standing during the evening at the foot of the pulpit-steps, was then introduced by Dr. Cuyler, who expressed himself greatly pleased to welcome her a second time to that pulpit. Miss Smiley then briefly described the good results of the movement out West. She had resolved not to speak in public except on the Gospel of Christ, and she had at first refused to speak here; but it flashed across her mind that this was the Gospel. She compared intemperance to Jericho. She hoped that God would so bless them that the first blast given there would end in the cry, "Shout! for the Lord has given you the victory," and the miracle would be wrought, and the walls of Jericho overturned.

Dr. Cuyler then said that while the meeting was at its height of enthusiasm, it was best to close it. The benediction was pronounced, and the meeting adjourned.

In Williamsburg, now the eastern district of Brooklyn, many meetings are being held, and men and women are banding together for the campaign.

At Green Point, under the management of the Seventeenth Ward Alliance—a union organization, representing all the temperance interests in the ward—meetings have been held for months; and so, when the temperance wave rolled eastward, Green Point was fully prepared for it. All the churches held a union meeting on Monday evening, April 6. Dr. Dio Lewis, J. N. Stearns, and Rev. W. C. Steel addressed the meeting, and action was taken toward an earnest and immediate crusade against rum. Miss Susannah Evans, the eminent female temperance lecturer, formerly from Wales, spoke in Green Point with great effect at a meeting held in the Presbyterian church.

MASSACHUSETTS.

Worcester.—Much interest is connected with the movement here, from the fact that a strong female temperance alliance was established about the 1st of March, and various committees appointed, especially one of fifty from the various churches, to cir-

culate the pledge. Mrs. Susan Gifford, an earnest member of the Society of Friends, was elected president, and Mrs. J. G. Arnold secretary. After this organization had met and decided on immediate work, the clergymen held their meeting in the hall of the Young Men's Christian Association. The pastors of the city were well represented. Dr. Lewis was also present, besides two or three unsettled ministers, whose attendance did not contribute to the harmony of the meeting. Dr. Lewis made a characteristic speech, and took a back seat. The Rev. Mr. Atwater took the chair, and the Rev. Mr. Blanchard, of the Unitarian church, then offered a series of resolutions which provoked considerable discussion, but which, after the incorporation of a "God-speed" to the women—offered by Mr. St. John, of the Universalist church—were adopted by a strong vote. The resolutions are as follows:

"*Resolved*, That as a deep awakening in the temperance cause is apparent in our city, we, the clergymen of the several churches, do regard with respect and bid God-speed to any action resulting from the conference of the women among themselves concerning the evil of intemperance.

"*Resolved*, That, assured that scientific men are more and more testifying against the use of alcoholic drinks as a beverage and their employment as a remedy in disease, and persuaded that the conscience of men should be aroused in reference to their duty to abstain from intoxicating liquor, we recommend the holding of a series of religious meetings, in which the facts of our present knowledge may be presented and appeals to conscience made.

"*Resolved*, That the Rev. Messrs. Lamson, Marshall, and Hills be appointed a committee to arrange for such meetings."

The Rev. Dr. Gould, of the Congregational church, and Father Primeau were afterward added to the committee. The resolutions will express the sense of the meeting. An attempt to introduce resolutions approving especially Dr. Lewis's method failed. The majority declared themselves unwilling to go so far at present, though they would respect any action the women might take. Father Primeau, the Roman Catholic priest, said that he believed the Roman Catholic clergy could agree with the resolutions of Mr. Blanchard, but not with the substitutes offered. He hoped there would be agreement rather than discord. Mr. Marshall, of the Baptist church, and several others took simi-

lar ground, and the efforts of two or three to change the spirit of the meeting were not successful. In the afternoon a large crowd gathered in the vicinity of the Methodist church, where the women had held their morning meeting, hoping to see the women emerge for a raid; but they waited in vain.

Considerable opposition was manifested toward Dr. Lewis's plan, and at first the women of Worcester only partially adopted it. Immediately the press everywhere rang the changes on this partial repudiation of the Ohio mode of work, and articles appeared in the leading papers with such headings as, "Dio Lewis thrown overboard," "Dio Lewis played out," and others of a kindred character; and many were rejoicing at the failure of the crusade. But the good women of Worcester steadily moved onward, success attending them in their holy work, and, to the surprise of everybody, they finally adopted the Western plan in all its features. Large bodies of its excellent Christian women patrolled the streets and prayed in the saloons. We bid them God-speed, and trust they will not cease their prayers till the battle is fully won.

Boston.—Slowly but surely Boston is coming to the front in the women's movement. Meetings full of interest are being held, and Rev. J. B. Dunn, so well known as an earnest temperance champion, and others of her pastors, preached sermons on Fast-day endorsing the new crusade. On the 30th of March, a large informal meeting of the clergy of the city was held in the vestry of the Shawmut Church, and this resolution was unanimously adopted.

"*Resolved*, That we, pastors in Boston, will give our hearty God-speed to any Christian women in our churches who may feel themselves moved of God to use prayer and personal appeal in their efforts to suppress the liquor-traffic and otherwise further the temperance cause.

(Signed) E. B. Webb,
and thirty-five pastors, representing several denominations."

Dr. Dio Lewis addressed a lay meeting here, and an effort is being made to organize the many strong temperance women of Boston for an earnest campaign.

On the 6th of April, the Methodist ministers adopted the following resolution:

"*Resolved*, That in the 'women's crusade' against intemperance, whereby it is stated, by one who professes to have carefully counted up the results thus far, that 'thirty-seven cities and towns have been entirely freed from the liquor-traffic, 1,761 liquor-saloons in Ohio, Indiana, and Illinois closed, and 800 liquor-sellers not only reformed, but hopefully converted to God,' we recognize God's work, and can but give it our fullest sympathy, and pledge to it all possible co-operation. Woman—patient, long-suffering woman—girded with the omnipotence of prayer, and faith, and human sympathy, has taken the field at last against the demon from which she has endured so much, and the Almighty Lord has given her the victory, and shame on the man who can stand by in a spirit of indifference or captious criticism, and refuse to give her his countenance and support in her glorious work."

Already some of the women of Rev. Mr. Kneeland's church are at work visiting the saloons quietly and unostentatiously. In Dorchester the people are agitating, and in East Boston, in the Universalist church, a women's temperance prayer-meeting, presided over by Mrs. Sylvanus Cobb, was held, from which gentlemen were excluded. Great feeling was exhibited in the meeting, and the good leaven is working.

In EAST WEYMOUTH and WESTFIELD, Catholic mass-meetings have been held and addressed by J. A. Mowatt, Esq., an earnest Methodist, but so liberal in his views that he has the full confidence of his Catholic countrymen.

In CHELSEA, the clergy met and expressed full confidence in the new movement, and so encouraged the women that they also met to confer as to the best mode to rid Chelsea of the traffic. Dr. E. A. Brown presented a report recommending daily prayer-meetings in the vestries of the several churches, and weekly mass-meetings in Granite Hall. A committee of three was appointed to wait on the Catholic priest, and a committee of eight ladies was appointed to circulate the personal pledge.

FITCHBURG.—On Fast-day a convention was held, and Mayor Norcross presided. Miss Gifford, the Quakeress, preached, and two ladies from Worcester spoke. After the meeting, one hundred ladies met and organized for work against the saloons.

GROVELAND is in motion. A lodge of Good Templars has just been organized, and meetings of great interest are being held.

HAVERHILL is being aroused. On Fast-day the prayer-meeting

ran into the temperance groove, and earnest work may be expected here.

Massachusetts, true to her temperance record, will move in power when she once is fully under way. Her women are noted for piety and perseverance, and when they assail the saloons, it will be thorough work.

KENTUCKY.

A convention was held at FRANKFORT in February, which was largely attended, and the following resolutions were adopted:

"*Resolved*, That this convention has watched with growing interest the movement against the liquor traffic inaugurated by the devoted Christian women of Ohio, and hail its glorious effects as a visible sign of the countenance and help of God.

"*Resolved*, That we wish the noble sisterhood of Ohio and Indiana God-speed in their good work; that they have our sympathies in their trials, and our prayers for their success; and we exhort them to continue the warfare in the name of Jehovah."

At COVINGTON, the following postal-card was sent to the liquor-dealers:

"DEAR SIR: You are kindly requested to abandon the sale of intoxicating liquor, for your own welfare and that of humanity. Remember that it is degrading to yourself, and spreads vice and poverty among us. If not, we will unite our prayers, and visit every saloon in a body, fervently pleading until our object is attained.

"THE LADIES' COMMITTEE ON TEMPERANCE."

At LOUISVILLE, large meetings have been held. Carlisle, Augusta, Paducah, and other places are moving earnestly in the work.

NEBRASKA.

At OMAHA the 30 women engaged in the crusade are followed by great crowds. At one saloon the floor gave way, under the weight of the many curious people who pressed in to hear and see.

LINCOLN is on fire with enthusiasm in the cause. Great success follows the efforts of the women.

At ASHLAND, prayer-meetings have been held, saloons visited, and all have been closed.

KANSAS

Is fully roused, and in Leavenworth, Atchison, Lawrence, and Topeka the women are busily engaged in getting ready for a vigorous campaign.

At FORT SCOTT a prominent liquor-seller advertised a "free lunch" and the praying band brought 21 ragged and hungry children of drunkards to partake of his bounty, after which they sang and prayed for him.

MISSISSIPPI.

The movement is being felt in this and other Southern States, developing mainly in agitation of the legal side of the question. The Legislature of Mississippi has felt the tidal-wave, as will be seen by this telegram:

"MEMPHIS, TENN., April 6, 1874.

"A special dispatch to the *Appeal*, from Jackson, Miss., says the liquor-license bill passed by the Legislature requires a majority of males over twenty-one and females over eighteen in the city, town, or township to sign a petition for a license to sell liquor before such license shall be issued. The Governor immediately thereafter signed the bill."

TENNESSEE.

At GREENVILLE, the home of ex-President Jonnson, the women have been praying for days and weeks in front of a low saloon kept by an Irishwoman named Ward, but in vain; she has a spicy tongue, and answers all their petitions with abuse. Other saloons have yielded, but she is obdurate and obstinate.

CALIFORNIA.

SAN FRANCISCO.—The women in this large city are at work trying to accomplish something for God in the temperance crusade, and the news greets us, through the wires, that already six saloons have been closed through their efforts. Hopefully "lifting up holy hands without wrath or doubting," they may succeed in their labor of love so fully that the two thousand saloons and gambing-dens of this prosperous city shall be closed.

OREGON.

The following postal-card from PORTLAND tells of the commencement of the good work in that distant State:

"Our people here in Portland, Oregon, are beginning to wake up to the importance of the subject of temperance, and have been holding union meetings daily for the last two weeks, with good results. Yesterday our sisters, having caught their 'inspiration' from their sisters east of the Rocky Mountains, paired off by twos and threes, visited our saloons, grog-shops, etc., and are repeating the same to-day, with happy results. 'Peace, persuasion, and prayer' are their watchwords.

"Could you send me some temperance statistics and documents for circulation?"

Surely the time, the set time, to favor Zion has arrived, and woe be to the man or woman who will not respond when God calls! This is not a mere outburst of philanthropy, but a genuine outpouring of the divine Spirit; and the church, minister, or Christian who stands aloof from it will and must lose spiritual power thereby; and he who dares oppose will court thereby the "anathema maranatha" of the God whose whole nature abhors and opposes intemperance.

CHAPTER III.

HUMORS OF THE CRUSADE.

NOTWITHSTANDING the serious and solemn nature of this wonderful temperance revival, many incidents peculiarly humorous in their character have occurred, some of which we give in this chapter.

A LITERARY LIQUOR-SELLER.

The following is related of a Mt. Vernon grocer:

"The most determined whiskey-seller here is James Andrews, the grocer. Andrews represents the First Ward in our city council, and was the only negative voter on the liquor ordinance passed by that body last week. He is rather a queer kind of a fellow, and has made some remarks to the women that will stand repetition. A day or two ago he stood on his doorstep and delivered himself of this little speech: 'Ladies, you look at this whole matter from one stand-point only; you will not consider it from my view nor will you allow me to argue the case with you. When I begin to discuss this question, you begin to sing and pray, and any one of your tongues can make twice as much noise as mine. I have seen temperance and intemperance go hand-in-hand for twenty-five years, and to-day the one does not outstrip the other. Look at the statistics.' Here some one began to sing, 'Nearer, my God, to thee,' in which all joined, when Andrews exclaimed: 'There you go; I told you you were afraid to hear me. I have but to say, in the language of the poet,

"'Heaven is full of pride,
And hell is full of spite.'

To-day he told the women that he never would surrender to a 'Paris commune,' and he also informed them that they were a 'travelling hippodrome, led on by that twin relic of barbarism, Dio Lewis.' We don't exactly see the point to this last effusion, but presume it is intended to be hard on Lewis."

HOW THEY CONQUERED HIM.

The Cincinnati *Commercial* relates the following:

"A REFUGEE.

"We had the pleasure, recently, of a talk with a Mr. G——, who came to this city from McArthur, Vinton County, Ohio, where he had a sort of a club-room where a game of cards could be played and a drink of whiskey taken.

He was driven out by the women's war against whiskey and cards. Mr. G——'s description of the war as he saw it is good. He says:

"'They climbed up to my place a week ago last Friday night—fifty-four of them, young and old, rich and poor, some in rags and some in fine harness. Each of the fifty-four women came up personally and spoke to me, and hoped I'd get a new soul. Of course I had to treat 'em politely. There was only one lamp burning in the room when they came in, so I lit another for them, to make it lighter. Then they took out their hymn-books, and all sang together. One or two of 'em led, and the rest joined in. After they had sung fifteen minutes or so, they all got down on their marrow-bones and prayed. There was one woman there that could pray loud enough to be heard all over the village, which has only eight hundred inhabitants. A woman would pray, and the rest would join in with an a-a-amen, a long and loud one. One of the women that prayed was seventy years old. She prayed so long and strong that she got herself all of a tremble, and had to be lifted to her feet and carried down-stairs. One time they called, all got down on their marrow-bones on the outside, and sang and prayed.'

"Reporter—You closed up finally?

"Mr. G.—There was nothing else to do when they were carrying on that way. They closed everything in the village down to an oyster-saloon where the folks were in the habit of playing a game of cards to see who'd pay for the stews—a place where there wasn't a drop of liquor sold.

"Reporter—How do they treat a fellow in their prayers?

"Mr. G.—They are very kind in their prayers at first. They pray for a fellow's soul, and then stick a petition before him. If he don't sign to quit, they pray for lightning to strike his shop."

A PERPLEXED WAGONER.

In Georgetown, Ohio, during the crusade, the women invested a beer-wagon. The scene is thus described by an eye-witness:

"On the first round, the ladies found a beer-wagon at one of the saloons, piloted by a timorous German. At once they surrounded him, caught his horses by the bridle, and began to sing. The frightened occupant of the wagon had never seen things done after this fashion. He was delirious with fright. His first move was to partly unhitch his horses. He then hitched them again, and reached for the horse-blanket, threw it first on one horse, then on the other, then back into the wagon. He then climbed upon his wagon-seat, and began beckoning for the bystanders to come to his relief; but they would not help worth a penny. When, finally, he was released, he put whip to his horses, and went out of town on a double-quick, tossing his hat in the air, complete victor of the scene.

"A few days later, this same man was driving into an adjacent town with a heavy load of beer. Two mischievous men were riding in a buggy just behind, who were eye-witnesses of his imprisonment by the ladies. To try

the effect of song on their Teuton friend, they began the hymn the ladies had sung. At once he recognized the tune, and, becoming alarmed, put whip to his overloaded steeds, and went into town on the gallop."

TAKING TIME BY THE FORELOCK.

At Hampden, where the train stopped a few minutes, the only restaurant in sight displayed the sign, in staring black letters: "No ale, beer, or liquor here!" Enquiry developed the fact that the fair crusaders had not moved on Hampden yet, but this particular publican felt it in the air, and felt called on to set his house in order in advance.

A FRIGHTENED EDITOR.

The editor of a paper at McArthur, Ohio, having been threatened with a visit from the praying women by the editor of a rival sheet, published in the same town, on the ground that he advertised "Bininger's gin," and received payment in the advertised beverage, saw eight ladies approaching his office, who were bringing an advertisement of a temperance mass-meeting, and, supposing they were on the threatened mission, caught up his hat, and hurriedly escaped out of the back door.

The following piece of poetry, after the style of Bret Harte, appeared in one of the Ohio papers:

"EXPERIENCE WITH PRAYING WOMEN.

"Well, you gents may laugh and sneer as you please,
But you wasn't there to see;
And I'll bet big money every one o' you
Would 'a done just like me.
When they first came 'round, I just sot my pins
To stay with 'em right there;
And the more they'd sing, and pray, and plead,
The more I'd cuss and swear.

"They kneeled right down in the muddy street,
And stayed there, too, all day;
But I told 'em they'd sing their throats all raw,
And pray their heads all gray,
Before I'd quit my *legitimate* biz
And then I'd take a drink,
And smile and bow perlight to the old ones,
And tip the young 'ns a wink.

"Well, that done well 'nough for a week or two,
But it wasn't payin' me;
And I begun to hunt some other plan
To make 'em let me be.
But, pshaw! the more I'd think and look at it,
The plainer I could see
That sellin' whiskey wasn't just the thing
For a strong chap like me.

"I an't soppy or nothin' of thet sort;
But, somehow or another,
When I'd listen to their pleadin' and prayin',
I'd think of my mother.
And—well, I'm rough and pretty old in sin,
And I an't wise nor smart,
And I don't go much on the sympathetic,
But then I've got a heart.

"And so I caved—quit square on the spot;
I couldn't stand the storm;
And now, since I'm out, and none the worse off,
I'm dead bent on reform.
No, sir, gentlemen, you don't know how it was,
For you wasn't there to see;
And I'll bet big money every one of you
Would 'a done just like me. JONES."

"MIDDLETOWN, O., March 2, 1874."

A GERMAN MOTTO.

A witty German, who surrendered in Dayton, Ohio, placed outside of his saloon a white flag, and suspended beneath it an empty bottle reversed and covered with crape, with the words, "Nix cum arouse," appended to it.

INCIDENTS OF THE CAMPAIGN.

RECONSTRUCTED SALOONISTS.

Many of the men who have been induced to quit liquor-selling have realized a new manhood. One of them, who bitterly opposed the crusade at first, was visited by a reporter, who thus describes the interview:

"A TALK WITH A REFORMED LIQUOR-SELLER.

"With some curiosity as to what the late liquor-sellers thought of the movement and its effects, I went to a billiard-room which, when I was here before, was the most popular drinking-place in town, being crowded every night with young men who rank high in Mount Vernon society. The proprietor, an Irishman, with the physique of a trained prize-fighter, had told me that 'the thing would never work in Mount Vernon,' and that 'they' (meaning the ladies) 'had better not try it on.' I now found him in a much more tranquil state of mind, as he stood dispensing lemonade and soda to old topers, who have now to be content with such mild substitutes for the old-fashioned toddies and punches. 'How do you feel after your surrender?' I asked. 'Never better—never so well—in my life,' was the prompt reply. 'I don't know anything about getting religion, but a fellow who has just been converted must feel something like I have felt for the last week. I actually enjoy going to church. Somehow or other everything looks brighter. The best day's work I ever did was hanging out the white flag on my saloon.' 'But you will go into the old business again when this excitement dies out?' 'Not if I know myself. I wouldn't be able to hold my head up if I did; I couldn't look a lady straight in the face. No, sir, I don't know what's come over me, but whiskey-selling don't appear to me now as it used to. Besides, everybody seems to look on me so different now. The very men that used to drink at my bar think more of me; and as to the ladies—why, sir, some of the best ladies in this town have been in my dining-room with their husbands to dinner since I closed out, and one or two looked on the other day at a game of billiards.' 'Has your business suffered by your stopping the sale of liquor?' 'Not a bit of it so far. Won't you have a cigar or a glass of lemonade? I can't offer you anything stronger.' I could hardly realize that I was talking to the man who a few days ago had, with angry tone and defiant eye, wished the ladies to 'try it on,' and who over this same counter tried to induce me to take something in the way of cold-weather alcoholic drinks."

This gentleman, Mr. McFeely, is the one who has the beautiful

motto, "God bless our noble women," put up in his dining-hall.

Here, also, is a letter from the man who kept a low saloon in Morrow, Ohio, called "The Blue Goose":

"*Gentlemen and Ladies and your Hon. Chairman:*

"I shall be brief as possible, and I am glad I have redeemed myself to a great and happy cause—one that every heart should be proud of. After a long reflection, my heart yielded to that glorious little band of wearied sisters. I had to believe that their mission was a good one, for the cold storms never stopped them on their little march. The bell would toll, and then we could hear their footsteps coming to meet us, and plead with us on a good and glorious cause—one that should spread all over the land; and whenever they called upon me, my heart was ready to receive them and keep them comfortable. May the future be a bright and a glorious one, and may my comrades look at it as I have, and come over and join me; for the time is lonely without the aid of one hand!

"May the cause never die; may the people get stronger; may it send sweet smiles over our little village; may it strike every heart and enlighten him, for there is something he has not seen! My remembrance to your good and happy cause. H. FITZGERALD."

THREATS.

In Circleville the saloon-keepers were much incensed against the men who sustained the women, and sent each of them the following manifesto:

"*To the Temperance Reform Ladies:*

"Your intentions in regard to the temperance movement are known. There is a league in this city that is *sworn* to defend themselves and their licensed business. We would, therefore, *warn you to beware.* We do not propose to be trespassed upon, and, if you attempt it, you must accept the consequences.

"By order of the committee of Lodge No. 34 I. O. W. and B. D.

"P.S.—You are in business, so look out. There is where we strike.

"REVENGE."

The postscript was in writing, with red ink, and was evidently added to intimidate those of our business men who might intend entering the temperance work. It is condemned in temperance circles as cowardly and insignificant. It certainly has an effect contrary to what the senders intended and anticipated; for many who openly denounced the woman's movement have espoused it, because their business was threatened, for the reason that their wives, daughters, and mothers were agitating this question

A DESPERATE TOPER.

In Logan, Ohio, after every saloon had surrendered, an old toper, by the name of Zeke Poland, was seen running through the streets, wildly gesticulating, and crying out at the top of his voice, "Whiskey or death! whiskey or death!" A large crowd pursued and at last succeeded in capturing him. He was found to be laboring under a fit of delirium tremens, the result of sudden deprivation of his accustomed whiskey, a dose of which, administered by a physician, soon restored him.

The following occurred in Shelbyville, Ind.:

"ROAST GOOSE AND APPLE-SAUCE.

"Among the incidents related to me since my stay here is the following:

"A man went into a saloon to get a drink of whiskey. While standing at the bar, the wife of the liquor-seller called her husband to come to dinner.

"'What have you got for dinner?' he asked.

"'Roast goose,' she replied, naming several other good dishes.

"'Have you any apple-sauce?' he enquired with interest, adding: 'I like apple-sauce with roast goose.'

"'No, but I will soon have some,' was the answer.

"And the man at the bar waiting for his dram thought to himself: 'What has my family for dinner to-day? This man has roast goose and apple-sauce, and my family have none. I will furnish no more money for him to buy roast goose and apple-sauce.'"

POOR LOGIC.

A remark made by an anti-temperance man in Logan, Ohio, was that the State of Ohio would be compelled, before a twelvemonth, to erect another lunatic asylum to accommodate the women who would be made crazy by the excitement growing out of this movement. It probably did not occur to this opponent of morality and righteousness that this same movement would save its thousands and thousands of beggars and paupers, and its thousands from tenanting prisons, as well as insane institutions too.

"SAVE THE BOYS."

One old man, wrecked and ruined by drink, followed the band from place to place in Xenia, kneeling and weeping with them, and they tried hard to secure his signature to the pledge. "No,

no," said he, "it is too late; if you had started this twenty years ago, I might have been saved. Go to the boys, save the boys. I am lost, I am lost!" And the hot tears of hopeless agony burned his cheek as he said it.

THAT KEG OF BEER.

Some thirsty toper tried to smuggle a keg of beer into Wilmington after the place was freed from whiskey. It was dropped from the cars half a mile from town, and hidden under a hay-mow; but, alas! for that keg, a watchful temperance eye saw it, and the thirsty man of enterprise failed of his object.

RUM AND THE FLAG.

When the band kneeled in front of one of the German saloons in Jeffersonville, Ind., the proprietor unfurled a beautiful American flag, meaning that his liberties were trenched upon by the women; but one of the good sisters kneeled, and most fervently prayed that the flag of freedom might soon wave over a land for ever freed from the curse of rum.

THE AUCTION.

In many parts of Ohio, when a saloon surrenders and the whiskey is emptied in the streets, the people generously purchase the various articles in the saloon at fancy prices for the benefit of the saloonist, and keep them as mementoes of the crusade. At Cadiz, Ohio, the effects of the last saloon were thus sold, and brought enormous prices—the Government license $100, an old funnel $15, a pint flask $11, a cork-screw $7, and about one hundred bottles and flasks brought from $1 to $3 each.

THE WALKING TIPPLING-SHOP.

Samuel Way was arrested in Winchester, Ind., for selling from the pocket. The saloons were all closed, and he took this mode of earning a dishonest penny.

PERSECUTION.

Many have been the insults heaped on the good women who

have been cross-bearing disciples of the Master in this great Gospel crusade; but in every instance persecution has been overruled for good. In London, Ohio, one Beashier was heavily fined for throwing beer over the women as they kneeled in front of his saloon. Winzel, another saloonist, covered his floor and stove with red pepper while the women were praying for him, at the same time dancing and outraging all decency by his drunken insults; but the following day, weeping for his folly, and saddened by their uncomplaining meekness and forbearance, he most humbly begged them to forgive him.

THE GLORIOUS BONFIRE.

Uhrig, of Hillsboro, surrendered his three barrels of whiskey to the band; whereupon they set fire to them, and for an hour they burned beautifully, while the women sang songs of joy.

WHISKEY IN THE MORTAR.

One of the Methodist pastors in Cincinnati made the remark that, if every brick put into the churches of Cincinnati by the liquor interest were removed, half those churches would tumble down. This may account for the conservative course of some of the clergymen.

"PRAY FOR ME."

On March 5, at Bellefontaine, while the meeting was in progress, two liquor-dealers came down the main aisle, and, after asking for the dealers' pledge and signing it, they both fell on their knees, and besought the women to pray for them.

SOME OF THE RESULTS.

Permit a few concluding words as to the results of this crusade:

1. There is a great reduction in the amount of *moral evil;* 2,000 liquor-saloons closed, and half a hundred cities and towns entirely freed from the rum-traffic, must result in lessening the amount of human evil to an extent that cannot be estimated. The mayor of one of the redeemed cities declares that already crime has been lessened there fully nine-tenths!

2. There is a great improvement in the *social* condition of the people. Men have found their lost manhood; families heretofore dependent on charity have become self-sustaining; *pauperism* has decreased; schools are filling up. In one town, twenty-five children of former drunkards are reported as regularly attending school who never went before.

3. The religious advancement of each community in the region of the crusade is marked and glorious. The churches are filled; in Southern Ohio, it is said a hundred per cent. more people attend church than ever before. Those who filled the saloons on the Sabbath are now in the churches. *Vast numbers have been soundly converted to God;* for this has been a thorough work. Hundreds of weak-willed drunkards have bowed at the cross, and become strong in God. Very many liquor-sellers have kneeled at the same altar with their former victims, and are enrolled as members of Christ's church. *Christian unity* has been promoted, and those who fought together, and were companions in arms, rejoice in the fellowship of their common victory. One of the difficult problems of our Christianity—how to unite together the churches in small towns—has been solved.

Increased spiritual power has been acquired; men, and especially Christian women, have been quickened in newness of life.

4. *A sound moral sentiment* has been formed, so that stringent temperance laws can now not only be passed, but will be sustained.

5. The sale of intoxicating liquors has been materially lessened. The report of the Commissioner of Internal Revenue

shows a decrease of $360,000 in the tax on liquors in the States of Ohio and Indiana for the month of February. Brandt & Co., distillers, of Hamilton, Ohio, assert that their sales have fallen off $150 a day. The decrease in the sale of beer and ale in Cincinnati for the month of February amounted to $130,000, as compared with January. W. L. Herr, a large wholesale dealer in liquors in Cincinnati, says his business is nearly ruined. These are stubborn facts, and point their own moral.

6. Rum-selling and rum-drinking have both become disreputable, and are under social ban.

These, briefly, are some of the glorious results achieved by this movement. After the work has progressed more fully and developed its wondrous power for good, a better and fuller estimate may be made of its effects on society.

Taxation has been lessened.—Clearest demonstration has been given of the fact that intemperance fills our jails, alms-houses, and lunatic asylums; so that sixty cents out of every dollar we pay in taxation is taken from our pockets by the liquor traffic. When the saloons are closed, expenses for the weaklings and criminals of society are immediately reduced; so that already news greets us from the region of the crusade that the jails are in some places empty, and the heretofore dissipated drone has become industrious. Let political economists take heed.

Churches have been purified; not by church trials, but through the moral force of a sound Christian sentiment on the temperance question. Everywhere this evil had penetrated into the churches. A prominent minister in Cincinnati asserted that if every brick put into the churches of Cincinnati by the liquor interest were removed, half the churches would tumble down. This may sound like an exaggeration, but it is a well-known fact that in some shape or form the liquor traffic has entrenched itself behind our church altars. Prominent officers in the churches, men of wealth, rented their buildings for its sale; respectable druggists sold it as a beverage; professed Christians, as wine, ale, or beer, drank it occasionally; and the canker was in the very heart of the church. Indeed, a prominent temperance lecturer in Ohio said:

"Some of the influential members of the churches, and the best paying ones, had direct or indirect relations with whiskey, or those who dealt in it,

and did not want the minister to harp on the subject. Others, if they did not belong to the church themselves, their wives and families did, and rented pews and paid liberally toward the preacher's salary. As they went to church to keep up appearances, they did not want to have the devil thrashed over their shoulders on the subject of too much whiskey."

It is true that the majority of our clergymen throughout the country have been outspoken and radical on the subject of temperance, yet too many, by their indifference to its claims, have thwarted the efforts of the good and strengthened the hands of the wicked. But this temperance revival, religious in its character, has made thorough work in the churches where it has prevailed. Men who had been compromising with sin have confessed their folly with tearful penitence, and to-day hundreds of churches are purer and stronger than they ever were before.

To Women Everywhere who are Friends of the New Temperance Movement:

A WIDE experience proves the following to be the best method in the conduct of the Woman's Temperance Movement:

First—Call a prayer-meeting in your church, and hold it every day while the work is in progress. At the first prayer-meeting appoint ten committees, more or less, of two women each, to call upon dram-sellers and the owners of property where drams are sold, at their *homes*. These small committees will continue their work daily, and report to the prayer-meetings. In this way, you will learn the character and magnitude of your task. Everywhere, the women will be surprised at the kind reception they meet.

Second—At the end of a week from the beginning, the visits at the homes may be discontinued, and committees of five women be sent directly to the saloons. There they will plead with the keepers, and, before they leave, kneel in the corner of the room, and remain kneeling in silent prayer for three or five minutes, and then, kindly shaking the hand of the saloon-keeper, promise to call again.

Third—At the end of another week, or perhaps ten days, the good women will decide whether they had better visit in larger numbers the more prominent saloons, for vocal prayer, singing, and pleading.

In every case, at every step, the Christ-love must be felt and manifested.

I need hardly say that the women should go armed with the various pledges: the "Citizens' Pledge," the "Dealers' Pledge," the "Property-holders' Pledge," the "Physicians' Pledge," the "Druggists' Pledge," and the "Grocers' Pledge"—all of which may be procured, very neatly prepared, and at the mere cost of paper and printing, at the National Temperance Society's rooms, 58 Reade Street, New York City.

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